6: Teit E-3 (1904-09)1930 Southeast Salish
Southern Okanogan; Sanpoil;
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THE OKANAGON

I. HISTORICAL AND GEOGRAPHICAL

101 TRIBES OF THE GROUP.—The tribes of the Okanagon group are
131 (1) Okanagon, (2) Sanpoil, (3) Colville, (4) Lake.

TRIBAL NAMES.—The names "Okanagon," or "Okinagan," "Okanagon Lake," "Okanagon River," are derived from the Indian name of the tribe. The name "Sans Poil," given to the tribe by the fur traders, seems to be simply a French adaptation of their Indian name, and does not originate from any peculiarity of the tribe in being "without hair." They were also called Sanpoil and Sinpoee, corruptions of their own name. The Colville are named from the Colville River and Fort Colville, places in their territory; but formerly they were generally called "Chaudière" or "Les Chaudières" by the fur traders. They were also known by translations of this term; such as "Kettle Indians," "Pot Indians," "Bucket Indians," and "Cauldrons." The origin of the name is not clear; but evidently it has some connection with Kettle Falls and Kettle River, places in their territory. They were also sometimes called "Shuyelpee," which is a corruption of their own name. The Lake tribe were often called "Sinijixtee" and "Sinatcheggs," corruptions of their own name. The name "Lake" was applied to the tribe because of their habitat on the lakes to the north, viz, Arrow Lakes, Kootenai Lake, and Slocan Lake, in British Columbia.

The tribes call themselves as follows:

1. *Okanā'qēn*, or *Okanāqē'niɣ*, or *Ōkinā'qēn*.[1]
2. *Snpoī'l*, or *Snpoī'liɣ*, *Snpoaī'lɛɣɛɣ*.
3. *Sxoiē'lpiɣ*, or *Sxuiē'ypiɣ*, *Sxwei'lpɛɣ*.
4. *Snai'tcɛkst*, *Snrai'tcɛkstɛɣ*, *Snāi'.tcɛkstɛɣ*.

The suffix *-iɣ*, *-ɛɣ*, stands for "people" (equivalent to *-ic* of some tribes and dialects). "*Okanā'qēn*" is said to be derived from the name of a place on Okanagon River, somewhere near the Falls, so named because it was the "head" of the river; at least, in so far as the ascent of salmon was concerned, very few salmon being able to reach above this point. According to tradition this place represents the ancient headquarters of the tribe. Some Okanagon and Sanpoil informants stated that the name is that of a place at or near Okanagon

[1] Other forms of the name used by Sanpoil and Lake are *Ōkanāqeī'n* and *.sēkanāqeī'nɛɣ*.

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Falls, where there was at one time an important salmon fishery, the place of their origin. On the other hand, the head chief of the Canadian Okanagon told me that the name is the former name of a place on the Okanagon River, near the mouth of the Similkameen, where at one time were located the headquarters of a large band of the tribe, most of whom in later times spread farther north. During a period of wars the people there constructed breastworks of stones, and with reference to this the place became known as *salilx*[a] and the old name dropped out of use.[1] According to the same informant, the old dividing line between the Okanagon and Sanpoil people was about Okanagon Falls. From there north the real Okanagon dialect was spoken. The original center from which the Okanagon people spread was the country between Okanagon Falls and the mouth of the Similkameen. The suffix *-qēn*, *-qain*, etc., means "head," probably with reference to some physical feature of the country.

Snpoi'l or *Snpoi'lix* is said to be the old name of a place on Sans Poil River or in its neighborhood, the original home of the Sanpoil tribe.

Szoie'lp is said to be the name of a place near or a little below Kettle Falls, which was considered to be the original home of the tribe. According to some, the name means "hollowed out," with reference to rocks there.

Snai'tcxkst is from *si'tcxkst*, the name of a fish, said to be the lake trout (*Salvelinus namaycush*?). The Lake people are said to have been named after this fish, on account of its importance, in contrast to the Colville people below them on the Columbia, who had salmon in abundance. Some salmon reached the Lake country, and the people caught a considerable number in some places; but they were fewer in number and inferior in quality to those in the Colville country. The Okanagon tribes call themselves collectively "*Nsi'lixtcxn*" or "*Nse'lixtcxn*," which means "Salish-speaking "(from *Sa'lix*, *Se'lix*, or *Si'lix*, "Salish or Flathead tribes;" and *-tcin*, *-tcxn*, "language").

Names Given to the Okanagon Tribes by Other Tribes.—The names applied to the Okanagon tribes by other tribes and the symbols used in sign language to designate them are the following:

[1] See p. 204.

	Similkameen	Okanogan	Sanpoil	Colville	Lake
Thompson	*Smzlo'qəmux* [1]	*Tcutqwd'ul, Tcilpûd'ul*; *Tcawa'nəmux* [2]; *Okənd.qai'n* [3]	*Snpot'l* [4] [10]	*Szoil'lp* [4] [5]	*Snai'icxkat.* [4] [9]
Columbia	*Smzlkəmi'z*; *Smelkəmi'z* [6]	*.Soqənôqai'mxx*	*Nesilxzict'n* [7]	*Szuielpəmxx* [8]	*Snailcxkstxq.* [9]
Flathead group	*Szmilkəmi'*	*Otcənôke'*; *Otcənd.qai'n*; *Uicənâ'.qai'n*	*Npot'lce* [10]; *Snpôt'lzzxc*	*Szôzt'lpi*; *Szoil'.lpe*	*Snai'icxtsis.*; *Snrai'icxtsis.*
Coeur d'Alêne	*Smzlkəmi'cêu*	*Wzic.nôqai'n*	*Sznpoâ'*	*Szoil'lpəms*	
Klickitat (Tobacco Plains band)	*Xwayəma'pam* [11]	*Kənôke'n* [11]			
Kutenai		*Àkhəmq'ia'lâ'm*; *Kôkəmx'k'hâ* [12]		*Kpoplo'nikl* [13]	
Upper Kutenai		*Okənaka'n* [11]	*Snpoc'la* [11]	*Hap.kle'n* [13]; *Khaplo'nikl*	*Tsxisnâ'nikl* [13]
Yakima			*Haiai'nima*; *Ipoilq* [11]		
Sign-language names	"Eagle people"	Sometime called "Flat side of head on stream to west" (viz, Flathead of Okanagon River).		"Salmon fishers at falls" (viz, Kettle Falls).	"Lake-trout people."

[1] Meaning "people of *Smzlô'.k, Smzlo'kəmx, Smzlotxəmi'x*, or *Smzlokəmlt*," said to be the name of a locality in the Lower Similkameen valley (see also Similkameen village, p. 206).

[2] Meaning uncertain. It is applied to the Okanagon in particular, but is also a general name for the southern Salish, in the same way as "Tsəwa'nəmux." The same term is used by the Shuswap for the Lower Lillooet.

[3] Also the Shuswap name for the Okanagon. The term probably means "people at the back or behind," "back-country people." It is applied particularly to the Okanagon, but is also a general name for the southern Salish.

[4] A special name for the Okanagon of Okanagon River. Said to be from the name of a place on Okanagon River.

[5] The suffix *-wux* ("people") may be, and occasionally is, added to the Thompson terms for the Sanpoil, Colville, and Lake.

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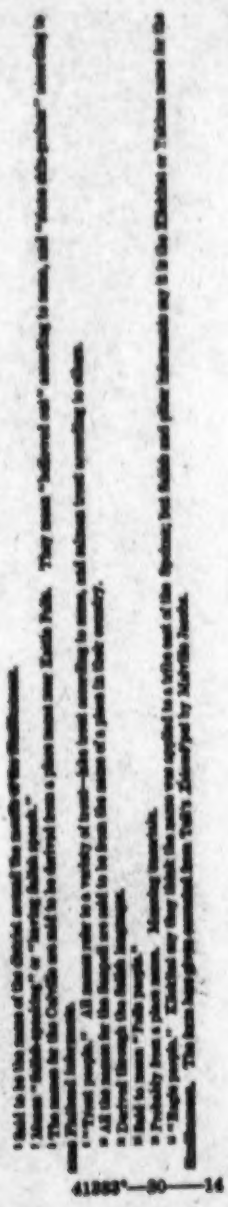

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NAMES GIVEN TO OTHER TRIBES BY THE OKANAGON.—The terms in the following list were all collected from Sanpoil (Nespelim), Lake, and Okanagon. I obtained none from the Colville.

Lower Fraser	*Tlɛmsiū'ɛx.*
Lillooet	*Nxolamī'nex* ("ax people").
Shuswap	*Sexwa'pmux, Sexwā'pmɛx.*
Thompson	*Lukɛtɛmē'xᵘ, Leᵘkɛtɛmū'x, Nɛkɛtɛme'xᵘ.*
Wenatchi	*Snpɛskwa'uɛɛx.*
Wenatchi (Chelan division)	*Stcɛlē'nɛx* ("Chelan people," possibly literally "Lake people").
Columbia	*Snkaā'usɛmɛx, Snqoē'us.*
Bands along Columbia River below the *Tskowa'xtsɛnuɣ* or Moses-Columbia band.	*Naia'qᵘtcɛn, Niā'qɛtcɛn.*
Old Salish tribe at The Dalles	*Neᵘkɛtɛmi'ᵘxᵘ, Leᵘkɛtɛme'ux.*
Spokan	*Spoqai'nɛɣ, Spōqei'nɛɣ.*
Kalispel	*Skalɛspi'lɛɣ, Kalspī'lɛm, Skalespe'lɛm.*
Pend d'Oreilles	*Snia'lɛmɛn.*
Flathead	*Sa'lex, Sā'lix.*
Coeur d'Alêne	*Skī'tsōɣ, Skī'tcoɣ, S'ki'tcu.x.*
Paloos	*Stɛqa.mtcī'nɛɣ* ("people of the confluence").[3]
Yakima	*Stā'kɛmaɣ.*
Klickitat[4]	Called by the same name as the Yakima, and also by the name of The Dalles tribes.
Wallawalla Umatilla	*Skeiū'ɛsɣ.*
Nez Percés	*Saha'ptɛnɛɣ, Saā'ptɛnɛɣ.*
Cayuse	Same as Wallawalla and Umatilla.
Wishram	Same as The Dalles tribes.
The Dalles tribes in general	*Sweiē'mpamɛɣ.*[5]
Wasco	*Sweiē'mpamɛɣ, Swāsao'paɣ.*
Chinook	*Tsɛnū'k.*
Shoshoni or Snake	*Snasqe'ntɣɛmox, Snaskī'nt* ("snake people").
Upper Kutenai	*Skalsi'ulk.*[6]
Lower Kutenai	*Sloqale'qᵘaɣ, Ste'lltɛɣ.*[7]
Blackfoot	*Stɛkwai'ɣɛnɛɣ* ("black-footed people").
Sioux, Cree, and Plains tribes in general.	*Xnoɣ'tu'sɛm* ("cut-throats," "cut heads off").

[3] Either the confluence of the Palouse with the Snake or the latter with the Columbia, probably the latter.

[4] The Handbook of American Indians gives "*tlakēl'tat*" as an Okanagon name for Klickitat.

[5] Compare *Xwa'lxwaipem*, a Klickitat name for themselves.

[6] Said to be named from the Upper Kootenai River. By some the name is thought to mean "upper water" or "water above," with reference to the position of the Kootenai River above the Pend d'Oreilles, Kalispel, and Lake tribes (from *skalt*, "above" or "at the top;" and *sī'ulkᵘ*, "water"), thought by others to have some connection with *skal* or *skalis* (as in the name Kalispelem), derived from a word for "young camas" (according to Revais), and thus may mean "camas water." The term *skelsa'ulk* ("water-people") is given in the Handbook of American Indians. (Bull. 30, Bur. Amer. Ethn., pt. 1, p. 742.) The interpretation is probably derived from *ske'lux* or *ska'lux* ("man," also "people," "Indian") and *sa'ulk.* ("water."); i. e., "man's water" or "people's water" or "Indian water." The Indians do not favor this interpretation. (It would mean: "human water."—F. B.) They claim that the name of the people is from the river, and not the river from the people.

[7] Said to be named from Kootenai Lake and River (all the Lower Kootenai, from Bonner's Ferry down).

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DIALECTS.—The differences in speech between the four tribes are very slight. The variation in pronunciation and vocabulary is sufficiently marked to identify the division to which a speaker belongs. The chief differences between Colville and Lake consists in the slower utterance of the latter.[8] 197

The Colville use the term *Saliẓtcī'n* for all the Salishan languages of the interior, including Coeur d' Alêne, Shuswap, and Thompson.

HABITAT AND BOUNDARIES.—In climate, natural features, flora, and fauna, the territories inhabited by the Okanagon, Sanpoil, and Colville are very similar to those of the Upper Thompson and neighboring Shuswap bands. The climate is slightly moister (rainfall 25 to 37 centimeters in most places), the valleys are wider, and the surrounding country less mountainous. The territory of the Lake tribe has much more precipitation. It is heavily forested and very rough and mountainous, occupying the heart of the Selkirk Range. There are long stretches of lake and river waterways, smooth, and well adapted for fishing and canoeing. Large falls and rough water also occur in places. As may be expected, the flora and fauna differ considerably from the drier, less mountainous, and more open country inhabited by the other tribes. 13

The Okanagon tribes were surrounded by other tribes of the interior Salish, except on that part of the eastern confines of the Lake tribe where they bordered on the Lower Kutenai. Formerly the Okanagon had for their western neighbors the *Stuwī'ẓ* or *Stewī'ẓemux* (an Athapascan tribe). The international boundary line cut the territories of the Okanagon and Lake at points which divided the populations of these tribes in about halves. The territories of the Sanpoil and Colville were entirely in what is now eastern Washington. 101 131

DIVISIONS, BANDS, VILLAGES, PLACE-NAMES.—The Okanagon had at least two recognized divisions; under present conditions the Similkameen may be considered as a third division. 101 621

1. The Upper Okanagon or Lake[9] Okanagon, occupying the country around Okanagon Lake, Long Lake, and Dog Lake (or Lac du Chien). The Nicola Okanagon, with headquarters at Douglas Lake, belong to this division. At the present day whites often class the latter people as a separate division of the Okanagon, or still more frequently class them erroneously as part of the Nicola Indians (the *Tcawa'ẓamux* or Nicola division of the Thompson). 131

2. The Lower Okanagon, or River Okanagon, in the country along Okanagon River below the former division. These people were often called "Real Okanagon" by the Thompson and also by other Okana-

[8] A similar difference prevails between the eastern and western Shiswap. Like the Lake tribe, the former were largely a canoe people. They occupied a country very similar in climate and natural features, contiguous to the Lake tribe and just north of them.

[9] This division is called *Sīl'qaiẓmux* ("Lake people") by the Thompson; and they often call themselves, in distinction from other Okanagon, *Sālī'qui*, Lake people.

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101 gon. It seems that the Okanagon below the Falls did not constitute
a separate division.

621 3. The Similkameen of Similkameen River. This is a modern
131 division only very lately beginning to be recognized. For this reason, and also because of the growing ascendancy of the Okanagon language and blood in this part of the country, I have included the Similkameen among the Okanagon. The Thompson still claim the Similkameen valley down as far as between Hedley and Keremeous, and there is no doubt that the Thompson language has predominated throughout all the Upper Similkameen up to the present time, and Thompson blood is probably predominant there yet. However, the Similkameen country originally belonged to neither tribe. In olden days it was occupied by the *Stuwī'ɣ* or Nicola-Similkameen Athapascan tribe. When describing the Thompson Indians I have included in their territory the Nicola valley, which is dominantly under Thompson influence. The other part, nowadays under strong Okanagon influence, I include in the Okanagon territory.

101 At the present day the Okanagon of British Columbia include
621 seven bands, with as many chiefs. Of these bands, four belong to
361 the Okanagon and three to the Similkameen.

1. *Spā'ɣamɛn* or *Spā'ɣɛmɛn*, or Douglas Lake band.	Headquarters at *Spā'ɣamɛn*[10] or Douglas Lake, on the Upper Nicola River.
2. *Nkama'pɛlɛks*, or Komaplix band.[11]	Headquarters *Nkama'pɛlɛks*, at the head of Okanagon Lake.
3. *Pɛntī'ktɛn*, or Penticton band.	Headquarters at the foot of Okanagon Lake, near Penticton.
4. *Nkamī'p*, or Osoyoos band[12]	Headquarters *Nkamī'p*, on the east side of Okanagon River and head of Osoyoos Lake.
5. *Kerɛmyē'us*, or Lower Similkameen band.	Having a number of small settlements between the boundary line and Keremeous. Probably the chief settlement formerly was near the latter place.
6. *Acnū'loɣ*, or Ashnola band	Headquarters near Ashnola, south side of the Similkameen.
7. *Snāzāi'st*, *Teutcuwī'xa*, or Upper Similkameen band.	Main settlement close to Hedley.

It seems that in the early half of the past century there were more bands. Some of these may have been subdivisions without chiefs. One of these divisions was farther up the Similkameen River, with headquarters around Graveyard Creek, Princeton, and the mouth of the Tulameen. It was called the *Zu'tsamɛn* ("red paint") band, from the name of a place called Vermilion or Vermilion Forks by the whites.[13] In the Okanagon Lake country there were probably at

[10] For explanations of place-names see under villages, No. 1, p. 208.
[11] Sometimes called "Head of the Lake band" and "Vernon band."
[12] Sometimes called "Fairview band."
[13] This band was called the Vermilion band by the traders. They were nearly all Thompson, and numbered at one time one hundred or more people. Some descendants are now living in the village *Nlhaiɣɛnɣ*.

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least two or three other bands. One of these seems to have been located near the middle of the west side of Okanagon Lake. The headquarters of another band was probably on the east side of the lake, with headquarters around Mission and Kelowna. Formerly many people lived around Long Lake and Duck Lake; but it is not clear whether they were a separate band. The people living there at present belong to the *Nkama'pxlxks* band. The Lower or River Okanagon had also several bands. The main winter camps of most of them seem to have been on the west side of Okanagon River. I obtained no list of ancient villages of the Okanagon within the United States, and only incomplete lists of ancient and modern villages in British Columbia.

The following were the inhabited villages of the Similkameen people in 1904. Detached single houses are not included. I visited most of them, and found groups of log cabins at all the places. Most of the villages, perhaps all of them, are built on or near old camp sites.

Upper Similkameen Band:	
1. *Nlkai'ẓxlôẓ*[14]	About 11 miles below Princeton, north side of Similkameen River; 3 houses.[15]
2. *Snāsāi'ei* ("striped rock")[16]	On the north side of the river, a little east of Twenty-mile Creek and the town of Hedley;[17] 10 houses.
3. *Tcutcuwī'ẓa* or *Tcutcawī'ẓa*[18] ("creek" or "little creek").	On same side of river, a little below No. 2; 3 houses.
Ashnola Band:	
4. *Acnū'lôc* ("—— ground")	On the south side of the river, near the mouth of Ashnola Creek; 3 houses and the chief's house a little above.
5. *Nsre'pus a sẓa'nxẓ*[19] ("where the stone sticks up or is planted").	A little below No. 4, but on the north side of the river; 2 houses. (See also No. 18.)
Lower Similkameen Band:	
6. *Kerxmyē'us* ("crossing or swimming place" [for horses]).	On the north side of the river, near Keremeous; several houses.
7. *Kekerxmyē'aus* ("little swimming place" [or crossing for horses]).	Across the river from No. 6; 1 or 2 houses.
8. *Nkurau'lôẓ* ("—— ground")	On the same side, about 4 miles below No. 6.
9. *Smela'loẓ*	On the same side, about 10 miles below No. 5.

[14] Said to be a Thompson name.

[15] The number of houses given in each case is the number recorded in my notes.

[16] A Thompson name (from *enas*, "a goat's-wool blanket" [these were generally ornamented with stripes], and *-ôiet* "rock," from the appearance of a big stratified rock bluff behind the village, often called "Striped Mountain" by the whites).

[17] There were 6 houses and a church at *Snaxlist* proper, 2 houses west of Twenty-mile Creek, 1 across the river, and the chief's house—10 houses in all.

[18] This is an Okanagon name. It is often used by Okanagon-speaking people as a general name for the Hedley district or vicinity. The Thompson-speaking people use the name of No. 2 in the same way.

[19] Also *n.sre'pus l.sre'nex*. So named from a large bowlder which protrudes from the ground near the trail at this place. The name is Thompson.

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10. *Skwaqui's* ("source" or "head").	Short distance below No. 8, on same side of river.
11. *Nkwaqte'a*.....	On south side of river, opposite No. 10.
Old Similkameen village sites in Washington:[a]	
12. *Ntsli'tsk*.....	Just across the international boundary in Washington.
13. *Xe'pulix* ("—— ground").....	A little below No. 12, near a lake.
14. *Kwaspil's*.....	A little back from Similkameen River, below No. 12.
15. *Tsxilsxil's*.....	Below No. 14.
16. *Skwa'nat*.....	Below No. 14.
17. *Ka'skoadp*.....	Near the mouth of Similkameen River.
18. *Tsuhe'xa.ts.tsus*[b].....	On a creek along the trail between Keremeos and Penticton; 1 or 2 houses.

The following were the chief villages of the Upper Lake Okanagon division at the same date, and some others which are old villages not now occupied:

Douglas Lake Band:

1. *Spē'pem.n* or *Spē'p.em.n* ("a shaving," "paring,"[c] or "shaved," "bare," "smooth").	At Douglas Lake on the Upper Nicola River. A large village.
2. *Kemkeus'tlu* or *Kemkeus'tlu*[d] ("head water").	At Fish Lake on the headwaters of the Upper Nicola River. A small settlement.
3. *Ka'lawix* ("bushes," or "willow bushes").[e]	Near Guichons, at the mouth of the Upper Nicola River, where it falls into Nicola Lake. A fairly large village.
4. *Kwilex'na* ("red ——").[f].....	At the mouth of Quilchena Creek.

Komaplix or Head of the Lake Band:

5. *Nkoma'palxlx* or *Nkoma'palxlx* ("bottom, root, or neck end").[g]	Near the head of Okanagon Lake, about 8 miles north of Vernon.[h]
6. *Sailkwaqte'a* ("place where slaughtered").[i]	Black Town, a little north of the head of Okanagon Lake.
7. *Tse'kaltu* ("—— lake").....	At a small lake a little north of Black Town.
8. *Nkakoma'palxlx* ("little end or head of the lake").	At the head of Long Lake, a little over a mile from Vernon.
9. *Tsxlo'tsus* ("where drawn together").	At the narrows of Long Lake. No permanent camps now.

[a] There are no permanent camps at any of these places now.
[b] Said by some to belong to the Asheola band.
[c] With reference to the open rolling country devoid of trees.
[d] The Thompson and Okanagon names respectively.
[e] So called because of dense patches of willow, cottonwood, and other deciduous trees along the river, near this place.
[f] Said to be so named because of red bluffs on the side of the valley a short distance up the creek. The Thompson name of the village up the creek means "red face or bluffs." This small village is counted as belonging to the Douglas Lake band, but the Thompson claim the country all along the creek, and the people are mostly of the Thompson tribe.
[g] With reference to the end or head of the lake.
[h] There were several old camps at *Nkoma'palxlx*. This name was frequently used in a general sense for the district around the head of Okanagon Lake.
[i] So named because a number of people were massacred here many years ago by a Shuswap (?) war party.

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10. *Stskutsiqsnaí'ut* ("lake on side").—Little above Mission ? on opposite side.

11. *Tuzzlka'qzm* [29] (with reference to a little lake at side of big one). — Near the lower end of Long Lake about 19 miles south of Vernon.

12. *Nqsiw'stzm* ("arrow-smoother"). [30] — Place near Kelowna, and also general name for the district around there and Mission. No permanent camps now.

13. *Skslá'ua.ns* ("grizzly bear"). — Kelowna, near the present town. No permanent camps now.

Penticton Band:

14. *Stskutkelqsnaí'ut* or *Stskutsiqsnaí'ut* ("lake at the side"). — On the opposite side of the lake from Mission.

15. *Penlí'ktzm* ("place at end of lake" or "place where the lake is gathered in"). — Penticton, near the foot of Okanagon Lake.

Nkamip Band:

16. *Sxeqsnaí'tk* [31] ("swift rough water or rapids"). — Lower end of Dog Lake. No permanent camps now.

17. *Nkamt'p* [32] ("at the base or bottom"). — On the east side of the upper end of Osoyoos Lake.

18. *Soi'yus* ("gathered together" or "meeting"). — Near Haynes or the old customhouse just north of the American line. No permanent camps now.

The main camps of the tribe in the Okanagon Valley (within British Columbia) are said to have numbered at one time about 18. In Mr. Hill-Tout's list [33] of Okanagon villages the Enderby village (No. 1 of his list) is included. This village is Shuswap and has never been Okanagon. The present-day villages are situated on small scattered reserves. The upper Okanagon have some 15 reserves under the Okanagon Agency and eight (belonging to the Douglas Lake band) under the Kamloops Agency. The Similkameen have 17 under the Okanagon Agency. I collected no list of old villages from the Lower Okanagon. These people are nearly all on the Colville Reservation in Washington, where they have received allotments.

I obtained the following names of old village sites on Okanagon River south of the Canadian line:

Milkwusi'l'k or *Milkwusi'luk* [34] ("—— water"). — A name for the district around the mouth of Similkameen River and of the river.

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[29] The people of this place are counted as belonging to the *Nkwa'pzlstx* band, but originally, with Nos. 9, 12, 13, and possibly others, they composed a band by themselves.

[30] Said to be so called because of a hill where people obtained stone for making arrow smoothers.

[31] See Gibbs, "Kaushcosp" Bull. 30, Bur. Amer. Ethn., pt. 1, p. 720), probably either *Nkwa'p* or *Ky'akwulp* (see No. 17, p. 208).

[32] Hill-Tout, "Report on the Ethnology of the Okana'k'an." Journ. Roy. Anthrop. Inst., vol. 41, p. 130.)

[33] See Gibbs, "Milakittekwa" (Bull. 30, Bur. Amer. Ethn., pt. 1, p. 681). The other band name given by Gibbs (Kluskhaitkwa, Ibid, 715) the Indians think is *Skzpa'ik* or *Skzpa'ik* the name for a district and river east of the Spokan (?) or east of the Okanagon. The Intistock band mentioned by Ross (Bull. 30, Bur. Amer. Ethn., pt. 1, p. 611) is with little doubt a corruption of the Indian name for the Okanagon Lake division, from the name of Okanagon Lake. The word means "lake."

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361 *Smilkammi'n*..... Probably at the mouth of Similkameen River.
Salt'lɣ[w] [33] ("heaped house" [34])... Near the mouth of Similkameen River.
Tskwora'ɪxm [35]..... On Okanagon River, close to *.salt'lɣ*[w].
Ökinā'qɛn [36] ("—— head")..... An old name for *.salt'lɣ*[w].

101 621 361 177 The Sanpoil are in two divisions: (1) *Snpoi'lɪxɛɣ* (Sanpoil or Sanpoil proper); (2) *Sneepi'lɪxɛɣ* (Nespelim). The name of the former division is said to be derived from that of the district around Sans Poil River; and the name of the latter, from *Nespi'lɪxm* ("having prairies or flat open country"), the name of the country around Nespelim River. Possibly the names were also applicable to main camps in these districts. By some the two divisions are looked upon as separate tribes, and the Sanpoil considered the head tribe. It seems, however, that the Nespelim are only a branch of the Sanpoil. I obtained no lists of bands and camps of this tribe. It seems that most of their settlements were north of Columbia River, the main ones being along the Sans Poil and Nespelim Rivers. Some were on Okanagon River, but very few on Columbia River. The Sanpoil country south of Columbia River was chiefly a hunting ground. It seems that the tribe refused to make treaty or sell their lands to the United States Government, although willing to abide by its regulations and accept its protection. The reasons for this attitude appear to have been that the tribe did not want to be under any obligations to the whites by accepting compensation entailing supervision, or payments that might be construed as charity; and further that they revolted against the idea of selling their country. Their country was the same to them as their mother.

101 361 I did not learn if there were any divisions of the Colville, nor have I any lists of their former bands and camps. A leading band located at Kettle Falls or near the mouth of the Kettle River is said to have been called *Snoxielpi'tuk*,[37] which also appears to be the name of Kettle River. The Colville are said to have had several very large camps along the Columbia and on the Lower Colville River. It is uncertain whether there was any grouping of bands into divisions among the Lake. My informants did not know of any. I obtained what is probably a full list of the old villages and main camps of this tribe within British Columbia. These were from north to south along Columbia River and Arrow Lakes as follows:

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[33] See Genealogy of Douglas Lake Chiefs, p. 267.
[34] Said to be so named from breastworks of heaps of stones erected at this place.
[35] See Gibbs, "Tkwuraium" (Bull. 30, Bur. Amer. Ethn., pt. 2, p. 781).
[36] See Gibbs, "Kinakaun" (Bull. 30, Bur. Amer. Ethn., pt. 2, p. 116).
[37] Compare the tribal name.

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1. *Skɛxi'kɛntɛn* ..... On the creek opposite the present town of Revelstoke. This place is said to have been the headquarters of a rather large band, which was reenforced at certain seasons by people from lower down the Columbia. It was noted as a trading, trapping, hunting, berrying, and salmon-fishing center.

2. *Nkɛma'pɛlɛks* ("base or bottom end," with reference to the end of the lake) — At the head of the bight in Upper Arrow Lake, above Arrowhead, near the mouth of Fish River. Called "Comaplix" by the whites. Said to have had a large population. It was a specially important center for fishing, berrying (especially huckleberries), and root digging.

3. *Koopi'tsa* ("buffalo robe") ..... At the upper end of Arrow Lakes, where the town of Arrowhead now is. This also was a salmon-fishing place, and a noted center for digging roots of *Lilium columbianum*.

4. *Ku'sɛxɛna'ks* ..... Now called Kooskanax. On Upper Arrow Lake, a little above Nakusp.

5. *Neqo'sp* ("having buffalo")[20] .. Now Nakusp, near the lower end of Upper Arrow Lake, on the east side. A noted fishing place for salmon and lake trout.

6. *Tci'ukɛn* ..... A little below Nakusp; a center for hunting. Some fine caribou grounds were near this place.

7. *Snɛxai'tskɛtsɛm* ..... Near the lower end of Upper Arrow Lake, opposite Burton City. This was a great berrying center, especially for huckleberries.

8. *Xaiš'kɛn* ..... At a creek below Burton City. A center for the catching of land-locked salmon or little red fish.

9. *Qɛpi'tles* ..... At the mouth of Kootenai River, just above the junction with the Columbia. A great many people lived here formerly, most of them on the north bank of the Kootenai, within sight of the Columbia. Some old and modern burial grounds may be seen in the neighborhood.

10. *Snskɛkɛls'um* ..... At a creek on the west side of Columbia River, close to Trail. This was a center for gathering service berries.

11. *Nkoli'la* ..... Close to Waneta, on the east side of Columbia River, just above the mouth of the Pend d'Oreilles River. Many people are said to have lived here formerly, and there are some very old burial grounds near by.

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[20] There is no tradition of buffaloes occurring here.

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The following were old villages and camps along Slocan River and other places within British Columbia:

12. *Snkɛmi'p* ("base, root, or bottom," with reference to the head of the lake).	At upper end of Slocan Lake.
13. *Takɛlɛʒaitcɛkst* ("trout ascend"? [from *ai'tcɛkst*, a variety of large trout, probably lake trout]).	On Slocan Lake, below No. 12.
14. *Sihwī'lɛʒ*	On the lower part of Slocan Lake.
15. *Kā'ntcā'k*	On Slocan River, below the lake.
16. *Nkweio'xtɛn*	On Slocan River, below No. 15.
17. *Skɛtu'kɛlôʒ*	On Slocan River, below No. 16.
18. *Sntɛkɛli't.kᵘ*	Near the junction of Slocan and Kootenai Rivers. This was a noted salmon-fishing place. Salmon ran up the Slocan River, but could not ascend the Kootenai because of the great Bonnington Falls. Salmon were formerly plentiful throughout the Slocan district, and many people lived at all the villages.
19. *Kali'so*	On Trout Lake. Its waters drain into the north end of Kootenai Lake.
20. *Nɛmī'mɛltɛm*	On Caribou Lake, to the west of the narrows between the Arrow Lakes. The country around here was famous as a caribou-hunting ground.

Besides the above, there were a number of smaller villages or camps, all more or less permanent. It seems that there was an old village near the site of old Fort Shepherd, on the west side of the Columbia, a little north of the international line, and old burials are reported near here. Some informants, however, had no knowledge of a village having been here. I did not obtain a full list of the Lake villages in Washington. There appear to have been about eight main villages on the Columbia, all very populous. Three of the chief ones were—

21. *Ntsɛltsɛlē'tuk*[a]	At or very near Marcus, Columbia River.
22. *Stce'ʒɛllkᵘ*	On the Columbia, below Northport.
23. *Ntsɛtsɛrri'sɛm*	At or very near Northport.

[131]

The other villages were chiefly near Northport, Bossburg, and Marcus. The last-named place was considered the southern boundary of the tribe. There were also some people on the Lower Kettle River. The Lake also had important temporary camps within British Columbia at Christina Lake, *Kɛluwi'sst* (now Rossland), and *Tcɛaulɛʒʒi'xtsa* (now Trail), all west of the Columbia, and at *Kaia'mɛlɛp* (now Nelson) on Kootenai Lake. The Lake division claim that their eastern boundary was at a point on the lake some

[a] Compare Kutenai name for the Lake, p. 200.
Seven or eight miles east of Nelson.

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seven or eight miles east of Nelson. They sometimes had a berrying camp here. 101

I collected a few place names from the Lake division, which are given below. 361

1. *Ti'k*ᵘ*t* ("lake" or "large lake").	Arrow Lakes.
2. *Ntsxē'*ᵘ*tk*ᵘ ("straight or smooth water").	Columbia River below the Arrow Lakes.
3. *Szone'tk*ᵘ ("swift, rapid, or rough water").	Columbia River below Marcus.
4. *Nta'lltxxi'tk*ᵘ ("*ta'lltxx*[41] or *ta'lltxx* water," "water of the *stallt* people [?]").	Kootenai River below Kootenai Lake.
5. *Ntsa'kulawi'lx*ᵘ ("portage or carrying place for canoes").[42]	Bonnington Falls and neighboring parts of Kootenai River.
6. *Skalesi'ulk*ᵘ [43]	Kootenai River above Kootenai Lake, especially the part in Idaho next to the Kalispel tribe, between Bonner Ferry and Jennings; but the term is also extended to include the Upper Kootenai River in general.
7. *Sloke'n*	General name for the Slocan River and Slocan Lake district. Probably from the name of a locality within the district.
8. *Nkolē'latk*ᵘ	Lower Pend d'Oreilles River (from the name of a place at the mouth).
9. *Stlaxa'tk*ᵘ or *Stlxxai'tk*ᵘ	Spokane Falls, and in a general sense also Spokane River. Some Okanagon claim that this is the name of Pend d'Oreilles River, or a river east of the Spokan.

POPULATION.—According to the Indians, the population of the tribes long ago was at least about four times greater than it is at the present day. Probably the Lake tribe alone must have numbered 2,000 or more. A conservative estimate of their 20 village communities in British Columbia, allowing an average of 50 persons to each, would give 1,000; but this is probably a very low estimate, as some winter camps are credited with a population of from 100 to 200 people. The villages in Washington are said to have been larger than those farther north, although fewer in number. The lower part of the tribe, although occupying a small area in comparison with the tribal territory in British Columbia, is said to have numbered as many people as the whole 20 villages in British Columbia. This would give the numbers of the tribe as at least 2,000. According to the Indians, the Colville tribe numbered more than the Lake, and may be safely estimated at, say, 2,500. This tribe is said to have had 161

[41] Compare Lake name for the Lower Kutenai, p. 202, said to be so named because the water came from the Lower Kutenai country.

[42] The Lake portaged canoes and goods at this place, the river being unnavigable.

[43] Compare *si'ulko*, etc. (name for "water" in some Salish languages), and place names in *skal*, *skales* (see No. 18, p. 210), etc.; Calispel Lake, name of Kalispel tribe, and interpretations of *skal si'ulk* as "water above" (from *skalt* "above or at top," or from a word for "young canoes").

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161 the densest population. The Okanagon are said to have been a large tribe, probably outnumbering the Colville. Their population may have been from 2,500 to 3,000. The Sanpoil were the smallest tribe of the four, and may have numbered about 1,500. This would give an estimated population of from 8,500 to 9,000 for the Okanagon group; but probably their real number at one time was greater, possibly 10,000 or more. The late population of the tribes, taken from the returns of the Canadian Department of Indian Affairs for 1903 and from the American Report of the Department of the Interior (Indian Affairs), 1905, was as follows:

Okanagon:		
Upper Nicola or Spahamin band	192	
Okanagon or Nkamaplix band	239	
Penticton band	147	
Osoyoos or Nkamip band	65	
Similkameen, Lower and Upper bands (Chuchuwayha, Ashnola, and Shemnoequankin)	181	
Total under Okanagon and Kamloops Agencies, British Columbia		824
Okinagan (north half)	548	
Okinagan (south half)	144	
Total on Colville Reservation, Washington		692
Total of Okanagon tribe		1,516
Sanpoil:		
Sanpoil	350	
Nespelim	41	
Total Sanpoil on Colville Reservation, Washington		391
Colville on the Colville Reservation, Washington		330
Lake on the Colville Reservation, Washington	305	
Arrow Lake band under the Kutenai Agency, British Columbia (on a small reserve near Burton City)	26	
Mouth of Kootenai band, etc. (not on reserves)	11	
		342
Total population of the Okanagon group [a]		2,579

According to all accounts, the decrease in the population of these tribes has been much greater, and began at an earlier date, than among
164 the Shuswap and Thompson. About 1800 the Colville and Lake were decimated by smallpox, which reached the Sanpoil, but spared
161 the Okanagon. About 1832 all the tribes were decimated by an epidemic, probably smallpox. The Okanagon suffered almost as severely as the others. It appears that the Shuswap and Thompson

[a] It seems that there are a few Okanagon, and possibly also Colville, not on reservations, who are not included in the Canadian and American Indian returns. The 11 people at the mouth of the Kootenai, here enumerated, are not included in the Canadian report. I counted 11 people living here in 1908 and 1909, the remnants of the old band of this place. Since then I hear that some of them have died, and others, owing to nonrecognition of their rights by the Canadian Government and to recent pressure of white settlement at this point, have followed the example of other members of their band (previous to 1908), and have gone to the United States, where they have been granted land on the Colville Reservation. See for later statistics, p. 215.

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escaped all the epidemics until 1857 and 1862. The Indians ascribe the great decrease in their numbers to these epidemics and, to a less extent, to other diseases brought in by the whites at a later date.

MIGRATIONS AND MOVEMENTS OF TRIBES.[a]—It seems that there has been a gradual extension of the Okanagon northward and northwestward during the last two centuries. The original home of the tribe is said to have been the Okanagon River in Washington (according to some, near Okanagon Falls).[b] Long ago the Okanagon Lake country was chiefly a hunting ground for the tribe. Deer, elk, and sheep were abundant. Caribou were plentiful in the hills to the east, and a few moose and possibly antelope were to be had. Bear and most kinds of fur-bearing animals were also plentiful. Fish could be procured in the lake all the year roupd. The main winter villages were located farther to the south.

It seems that about 1750 the Shuswap controlled the country right to the head of Okanagon Lake, where they met the Okanagon. They also hunted in the country east of Okanagon Lake south to a point due east of Penticton, including a large part of the headwaters of Kettle River. They crossed the Gold Range to near the Arrow Lakes, claiming the country as far east as the head of Caribou Lake and the middle of Fire Valley, where they met the Lake tribe. In the country west of the Lake they hunted on a strip of the higher grounds from Stump Lake and the head of Salmon River, extending almost as far south as Penticton, across the heads of all the streams falling into Okanagon Lake and Similkameen River, including Chapperon and Douglas Lakes.[c] They had no permanent villages in this region, but lived near Kamloops Lake, on South Thompson River, and on Salmon Arm.

The Thompson hunted south and west of this region, as far as the upper and middle Similkameen, and beyond to the south.

The Okanagon had some villages along Okanagon Lake, but it seems that the tribe used only the country contiguous to the lake on both sides, and did not range back more than a few miles. They had no foothold in the Nicola, and none in the Similkameen except below Keremeous. The people who lived at the head of Okanagon Lake were of Okanagon and Shuswap descent, with slight Thompson and *Stwt'ɛ* admixture. The Nicola-Similkameen country west and south of the Shuswap hunting grounds was at this time still held by *Stwt'ɛ*, who, later on, became strongly mixed with Thompson. They were the permanent inhabitants of the Nicola-Similkameen

[a] In regard to this subject consult James H. Teit, The Middle Columbia Salish, edited by Franz Boas, University of Washington Publication in Anthropology, vol. 2, no. 4, pp. 83-128; and maps by Franz Boas, territorial distribution of Salish Tribes, accompanying 21st Ann. Rept. Bur. Amer. Ethn.

[b] See p. 199; also Genealogy of the Douglas Lake Chiefs, p. 263; and Dawson, Shuswap People of British Columbia, p. 6. The early fur traders claimed that the original home of the Okanagon was in Washington.

[c] See Genealogy of Douglas Lake Chiefs, pp. 263 et seq.

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valley, but parties of Thompson from Thompson River traveled and hunted all over the *Stuwi'ɬ* country, and made it their home for parts of the year. Some of them occasionally wintered there, either alone or in the *Stuwi'ɬ* villages.

After the introduction of the horse there seems to have been considerable drifting of Okanagon from farther south into the Okanagon Lake country. Toward the end of the eighteenth century the Okanagon from the upper part of Okanagon Lake (who were considered close relatives by Shuswap, Thompson, and *Stuwi'ɬ* through intermarriage) began to invade the Shuswap hunting grounds to the west. They already had free access to these grounds through their blood relationship, but now they settled there, attracted by the fine grazing for horses, good elk hunting, and facilities for trading. By this time they must have attained considerable prestige as traders and as wealthiest in horses. Very soon they made a large permanent settlement at Douglas Lake, and thereafter the Shuswap, it seems by agreement,[48] retired from the country around Douglas Lake and south. When the Okanagon settled there the country around Nicola Lake was inhabited by one or two small bands of *Stuwi'ɬ*. It seems that one of these had headquarters at the outlet of the lake and the other at the mouth of Upper Nicola River near Guichons. The upper band may have numbered about 50 or 60 persons and the lower band about the same or less. The country of the upper band especially was used by large bands of Thompson at certain seasons for hunting elk and deer, and for fishing. Sometime in the very early part of the nineteenth century the upper band was practically exterminated by a large war party of Shuswap.[49] Thereafter the Douglas Lake Okanagon began to take their place. Some Thompson parties continued to come there hunting and fishing, until about 1870; and the people of this place (*Ka'tsmit'x*) are considerably mixed Thompson. No doubt they contain also slight *Stuwi'ɬ* and Shuswap elements. The *Stuwi'ɬ* tribe is said to have extended to the region near the mouth of the Similkameen River, but they were driven out by the Okanagon. This may have happened about 1700.[50] Later the Okanagon gradually extended up the Similkameen to Keremeous, but above that point the *Stuwi'ɬ* and Thompson held the country.

I did not hear of any movements resulting in extension of boundaries among the other tribes, except perhaps the Nespelim. According to tradition, the Nespelim were a part of the Sanpoil. It seems likely that they originated as an extension of the Sanpoil westward.

The Lake tribe seem to have been a long time in their present habitat. It is possible, however, that they may have been a northern

[48] See Genealogy of Douglas Lake Chiefs, pp. 265, 266.
[49] See Smith, Archaeology of the Thompson River Region, pp. 466, 467.
[50] See Genealogy of Douglas Lake Chiefs, p. 264.

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offshoot of the Colville, whom they regard as their nearest of kin. Some of them even say that they were originally one people whose home was at Marcus. An Okanagon chief told me he believed the Spokan were of Flathead ancestry, and that the Okanagon probably came from the Flathead country long ago, as their language was closely related to the Flathead, and was called by the same name as the Flathead language.

INTERCOURSE AND INTERMARRIAGE.—The Lake tribe had most intercourse with the Colville and intermarried mostly with them. They also had a considerable amount of intercourse with the Shuswap and some with the Lower Kutenai. There was, however, much less intermarriage with Shuswap and still less with the Lower Kutenai, the Okanagon, and hardly any with other tribes.

The Colville had a great deal of intercourse with all the neighboring tribes, particularly with the Lake and Kalispel. They intermarried more or less with all the tribes—Lake, Okanagon, Sanpoil, Spokan, and Kalispel, and even others farther away. It seems, however, that there was no intermarriage with non-Salishan people until after the arrival of the fur traders, when some intermarriage took place, chiefly with Iroquois and French.

The Sanpoil had most intercourse with the Okanagon and Colville and intermarried principally with the former, only slightly with the Spokan and Columbia. Although for about 35 years Joseph's band of Nez Percé has been living on the Colville Reserve in close association with Nespelim, Columbia, and others, there appears to have been little intermarriage between these tribes. Some of these Nez Percé are partly of Wallawalla, Umatilla, and Cayuse blood. A few people of Yakima descent are on the reservation, descendants of refugees among the Salishan tribes after the Yakima and Spokan wars with the whites. Among these are some sons and descendants of Chief Kamiakin.

The Okanagon had much intercourse with the Sanpoil and considerable with Columbia, Wenatchi, Shuswap, and Thompson. They also intermarried with all these tribes, and sometimes also with Lake, Colville, and Spokan. As stated before, the northern portion of the tribe intermarried with the Shuswap and Thompson, and no doubt also to some degree with the *Stuwi'ʒ*. There has been a slow permeation of Okanagon blood and language into the Similkameen and Nicola districts by way of Similkameen River and Douglas Lake, and to a less extent into the Spallumcheen valley (Shuswap) from the head of Okanagon Lake. Some of this blood, through intermarriage, has reached as far as Kamloops, Spences Bridge, and even Lytton. The Okanagon may have supplanted the *Stuwi'ʒ* on the Lower Similkameen River; they may also have absorbed some remnants of the latter; above Keremeous the process has been that of absorption.

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177 The opinion generally held seems to be that some time previous to the introduction of the horse the *Stuwi'ɬ* were driven away from the Lower Similkameen entirely. Afterwards the lowest point held by them was around Keremeous. At some later date those living near this place retired farther up the river, died out, or were absorbed by the Okanagon. Anyway, they disappeared, and henceforth the *Stuwi'ɬ*, along with the Thompson, occupied the river only above this point.

[197] During the first part of the nineteenth century the *Stuwi'ɬ* and Thompson languages were used exclusively above Keremeous, the Thompson preponderating. Later the *Stuwi'ɬ* became extinct and Thompson alone was spoken. Through continued intercourse and intermarriage with the neighboring people of the Lower Similkameen and of Okanagon Lake, Okanagon is now gradually pushing out the Thompson language, and is liable to supplant it in the whole valley. The infiltration of Okanagon blood has been very gradual and does not keep pace with the spread of the language, which is making rapid headway. The *Stuwi'ɬ*-Thompson inhabitants are becoming Okanagonized more through contact than through intermarriage. This process has been facilitated by the changed mode of life of the Thompson, whose habits have become more sedentary and who do not often visit their friends in Similkameen and seldom intermarry there. On the other hand, the Okanagon are in closer proximity to the Upper Similkameen people and, therefore, in constant contact with them. As already stated, the people of the upper end of Okanagon Lake are mixed with Shuswap, and also slightly with Thompson and probably with *Stuwi'ɬ*. The Douglas Lake Band, in all their settlements, intermarried with the Okanagon Lake people, on the one hand, and with the Thompson-*Stuwi'ɬ*, on the other. They have therefore considerable Thompson and some Nicola, *Stuwi'ɬ*, Shuswap, and Similkameen blood.

As all the Okanagon bands intermarried a great deal, foreign blood received at one end of the tribe was often transmitted to the other end, and thus there is a little Thompson and Shuswap blood through almost all the tribe.

A few instances of intermarriage with distant tribes have been reported. About three generations ago a Similkameen man married a woman who came from a tribe in the far south. Some of her manners and some of the food she ate were considered peculiar. For instance, she was fond of grasshoppers. She may have been a Paiute or a member of a Californian tribe, probably a slave who had been sold. Another instance is that of a Similkameen young man, who while on a trading trip to Hope, married a young woman there belonging to the Lower Fraser tribe. The following year he took her

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back because she was unacquainted with the mode of life of his tribe and quite unable to adapt herself to it. 177

II. MANUFACTURES

WORK IN STONE, BONE, ETC.—The tools used by the central tribes for working stone and wood appear to have been the same as those employed by the Thompson.[1] Arrow-flaking tools, sandstone arrow smoothers, adzes of flaked arrowstone, of greenstone, and of iron,[2] chisels and scrapers made of antler, bone, and stone, awls of bone and later of iron, fire drills, were of the same style as those of the Thompson. Greenstone or jade celts, some of them long, were used. They were most abundant in the western part of the country, and some people claim that they were made by the Columbia, who procured the stone along Columbia River. Some of them may have come from the Thompson, and others may have been of local manufacture. Stone hammers and pestles were made by all the tribes and were used a great deal. The long pestle,[3] for use with both hands, was more common than among the Thompson. Some of the stone hammers were well made. The shapes appear to have been similar to those of the Thompson and neighboring tribes. One kind had a large deep base. The handle narrowed gradually toward the top, which was pointed. Another kind was similar, but the top was small and rounded and had a knob. Another form had a shallower base and a rather wide flat top.[4] Some rough hammers consisted merely of river bowlders as near the desired shape and size as obtainable. They were pecked a little around the handhold to give a grip, and the base was flattened. Small hammers[5] were made for fine work and for use by girls. Stone mortars of various sizes were used by the Lake tribe, and probably also by other tribes. Wooden mortars were also employed. Both kinds were round. Some mortars had much larger pits than others; some were deep, and others shallow. Flat stones were used as anvils. According to information received in Similkameen, stone mortars were not used there, and it is said that none have been found by Indians in that district. Stone pestles and hammers are also seldom found, and it is believed were rarely made there. Those formerly in use are said to have been procured from Thompson Indians, or to have been brought in by them. If this is correct, it shows a difference between the old Similkameen Indians and the Thompson and Okanagon.[6] Arrow smoothers are said to have been

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[1] a, pp. 183-184.
[2] See Thompson, a, p. 183, fig. 123.
[3] b, figs. 30, 35, 36.
[4] Compare Nez Percé, b, pl. 8.
[5] See specimen No. 223 in the Teit collection at the Peabody Museum, Cambridge, Mass.
[6] This would agree with their Athapascan origin. The people of this stock, at least in the north, had few stone utensils of this class.

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CHISEL OF ELK HORN
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412 rarely used in Similkameen, except by Thompson Indians resident
32 there. Instead a flaked stone, with a notch at one end and a thumb
171 hold at the other, was employed for scraping arrow shafts. A few of them appear to have been hafted with a small piece of wood for a hand grip, after the manner of the slate fish knives of the coast. I have not learned of the use of this tool (fig. 15)[7] by other tribes. Heavy chisels of antler, preferably the butt parts of elk's antler (Pl. 1), were used for felling and splitting trees. Wedges of hard wood, and occasionally of stone, were also used for splitting wood. They were driven with hammers, mauls, and mallets of stone, antler, and wood. Black soapstone for pipes was obtained in the Similkameen Valley, below Keremeos.

386 PAINTS AND DYES.—As far as I was able to learn, the principal paints, dyes, and stains were the same as those of the Thompson. Red, black, white, blue, yellow, and green were the colors used, red especially being very common. Flowers of *Delphinium*, roots of *Lithospermum*, roots of Oregon grape, alder bark, and wolf moss were all employed. Cactus gum was used for smearing over paint. It seems that the Okanagon, Sanpoil, and Colville did more painting than the Lake tribe, who lived in a moister climate. Large quantities of good red paint were obtained at Vermilion, in the Upper Similkameen Valley. It formed an article of export, and the place was much visited by Thompson Indians. It seems that the Similkameen people in early times did not do as much painting and dyeing as their neighbors.

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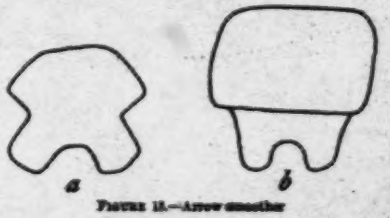

PLATE 15.—Arrow smoother

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281 DRESSING OF SKINS.—The method of skin dressing and the tools
412 used were the same as those of the Thompson and Shuswap. Small chisel-like scrapers of stone, bone, and antler were used for small skins and for certain kinds of work. None of them had serrated points. Long straight scrapers with stone heads were employed for rubbing large skins.[8] Most skins were smoked. Those intended for moccasins were always smoked.

285 MATS.—The varieties of rush and tule mats in vogue among the
415 Thompson[9] appear to have been made in considerable numbers by all the tribes. As among the Thompson, sewed tule mats[10] were used as lodge covers and also occasionally berries were spread and dried on

[7] Some of the rounded notched arrowstones in archeological finds on the Thompson may have been scrapers of this kind.
[8] See Thompson, c, p. 385, fig. 127.
[9] See Thompson, c, pp. 389-390.
[10] See Thompson, c, p. 388, fig. 121, c.

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Southern Okanogan; Sanpoil;
Colville; Lakes

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BIRCH-BARK BASKETS
Interior Salish.

opp. p. 219

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them. Mats were used as seats and bedding;[11] others as food plates and for wrapping around goods.[12] They were like those of the Thompson. Mats were seldom made of willow bark, elaeagnus bark, and sage bark. Cedar bark was not used for mats, it seems, not even by the Lake tribe. The Similkameen people made a great many mats of dry rushes, and sewed tule mats as well. At the present day mats are seldom made. 285 415 314

Ornamentation on mats was effected in the same way as among the Thompson. Different natural colors of the material were sorted out and woven into the mat in alternate stripes. Mats were also made of composite materials of different natural colors.[13] Sometimes dyed material was used, the common colors being different shades of red, brown, and blue.[14] An overlay of dyed material was also occasionally employed, laid on either straight[15] or in zigzags. The twine in the weaving of some mats was arranged in zigzags instead of straight lines, a form of ornamentation frequent among the Thompson.[16] 285 531

WEAVING.—It is said that the Lake tribe made woven rabbit skin blankets and that also goat hair blankets were woven on a loom. (See also p. 328). 286

WOVEN BAGS.—All the varieties of woven sacks used by the Thompson were also made by the Okanagon. The materials used were rushes, young tules, willow bark, elaeagnus bark, clematis bark, and Indian-hemp twine. A great many bags of different shapes were made of twine. The Similkameen people obtained their Indian hemp at a place below Keremeous; but it grew abundantly in many low places in the territories of the several tribes. Bags were made in close and open weaving. Common methods of weaving were the same as those of the Thompson.[17] Bags made in plain twining were also common. A few were decorated by the methods employed in mat ornamentation. Sometimes strips of braiding were introduced at intervals in the weaving;[18] and a few bags were made entirely of braids woven together, or, more rarely, sewed together. 285 283 415

Braids were of vegetal material and of hair.

There was almost, if not quite, as great a variety of shapes and styles of bags as among the Thompson. All the forms used by the Thompson about which I inquired were known to one or another of my informants. Oblong bags made of various kinds of matting, with ends inclosed in skin, were common. The mouths were laced or tied.[19]

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[11] See Thompson, a, p. [illegible], fig. 131, d.
[12] See Thompson, a, p. [illegible], fig. 131, c and f.
[13] See specimen in Ottawa collection, VI. M. 78.
[14] See ibid., VI. M. 78.
[15] For straight overlay, see Ottawa collection, VI. M. 72.
[16] See Ottawa collection, VI. M. 78.
[17] a, p. [illegible], fig. 131, d, h, i.
[18] See Ottawa collection, Cat. No. [illegible].
[19] See Thompson, a, p. [illegible], fig. [illegible].

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283 Other common bags had the backs longer than the fronts, the extension of the former making a cover.[20] Rush and twine bags for drying
285 and storing berries and roots, especially service berries and huckle-
415 berries, were also common.[21] Some of these were round and had narrow mouths.[22] Rush bags and creels for holding small fish and fishing material were in use. Some of them had hoops around the mouths. Two shapes of stiff woven bags were used as mortar bags for crushing seeds. One was just like the Thompson bag used for the same purpose, while the other was much wider mouthed. Both had stiff rawhide bottoms, and were used in place of stone and wooden mortars, which were hard to transport. Woven bags were made in great numbers by the Sanpoil, the chief materials being Indian-hemp twine, rushes, the inside bark of the willow, and elaeagnus bark where obtainable. Elaeagnus bushes are said to have been much scarcer in their country than in the territories of the Okanagon and Thompson, and therefore this bark was seldom employed. The chief materials used by the Lake tribe in making woven bags seem to have been Indian-hemp twine and the inner bark of the cedar. Some cedar-bark bags were of very large size. A few bags are still made by most tribes.

[531] FLAT BAGS.—Bags of the so-called "Nez Percé" type,[23] made of Indian-hemp twine, were manufactured by all the tribes. The Lake tribe claim that they made them formerly in considerable numbers, and state that they were made also by the Lower Kutenai. They were seldom ornamented in any way. Ornamentation on these bags was introduced from the south over a century ago, but was never fully adopted by the Lake tribe, who continued to make almost all their flat bags plain until they discontinued making them, about 1870 or 1875. The Lower Kutenai are said to make a few still. The Colville, Sanpoil, and Okanagon made a great many bags, and ornamented them with bulrush in natural green, yellow, and white colors, and also with flattened porcupine quills. Sometimes the rushes and quills were dyed. The ornamentation was generally in the nature of an overlay, showing only on the outside. Designs of different kinds were executed in these materials. The other tribes, especially the Okanagon, made some of their flat bags plain, like the Lake tribe. The Similkameen people made almost all their flat bags plain and obtained ornamented ones from the tribes to the south and east. A few of these bags are still made by the Nespelim and Sanpoil, but the other tribes no longer make them. Most of the flat bags used by the northern and central tribes nowadays are procured in trade, and are of Shahaptian make.

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[20] See Thompson, c, p. 388, fig. 122.
[21] See Ottawa collection, VI. M. 90.
[22] See Thompson, c, p. 388, fig. 120.
[23] See Thompson, c, p. 386, fig. 122, and Shuswap, c, p. 407, fig. 210.

6: Teit E-3 (1904-09)1930 Southeast Salish
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Colville; Lakes

SKIN BAGS.—The tribes made skin bags in all the styles in vogue among the Thompson. Most of them were ornamented with fringes and porcupine quillwork. It is doubtful if the square tobacco bag with eight bottom pendants was made. This type appears to be confined chiefly to the region along Fraser River, and was generally made of cloth.[24] The Coeur d'Alêne, however, claim to have made this style in cloth. As cloth could not be cut in fine fringes like buckskin, eight or ten coarse fringes were made, and their edges bound with ribbon.

RAWHIDE BAGS AND PARFLÊCHES.—The square, stiff hide bag with long side fringes[25] was common among all the tribes. The Colville, Sanpoil, and some of the Okanagon made and painted these bags in considerable numbers, but they also procured some in trade from the Kalispel and other tribes. The Lake and Similkameen people made only a few, and seldom painted them. The latter obtained their painted ones from the Okanagon and Columbia, and the Lake obtained theirs chiefly from the Kutenai. Very few are now made by these tribes; but the Kutenai, Kalispel, and Nez Percé are said to make a great many still. A few mortar bags for crushing seeds were made entirely of rawhide and were like the woven ones in shape. Parfléches of buffalo, horse, and other hide were made and used to a great extent by all the tribes except the Lake. They came into use shortly after the introduction of the horse. The Lake tribe used them very little, because they were almost entirely a canoe people. The Similkameen people did not paint parfléches, and made many of them without removing the hair. Most parfléches made by the Okanagon and Sanpoil were painted, as were all those procured in trade.

Another kind of parfléche was used sparingly by the Okanagon and perhaps by other tribes. It was square in shape, made of the entire skin of an animal doubled over. The tail part formed the cover, and separate pieces were sewed on for side pieces. The parfléche was made of scraped rawhide, except the tail or the point of the tail, which had the hair left on for ornament. Usually they were unpainted; but sometimes red lines were made along the seams and borders, and rarely also a few figures were painted on the front. They were used for packing on horses, in the same way as the common parfléches. Possibly they may be a modification of an old type of bag used for storing dried meat and fat, which antedated the introduction of the horse. The loops and holding stick inside may have been a later adaptation for horse travel. Before the days of horse packing, the sticks and loops would have been unnecessary in the common envelope parfléche also.

[24] See Shurtap, c, pl. 13, fig. 1.
[25] See Shurtap, c, p. 404, fig. 220, and Thompson, c, p. 208, fig. 151.

6: Teit E-3 (1904-09)1930 Southeast Salish
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BARK BASKETRY.—Baskets of birch bark were made by all the tribes. A few rough temporary vessels of bark of juniper, cedar, willow, spruce, balsam, and white pine were occasionally used. These were folded of one piece, and the mouth was kept open by hoops. The birch-bark baskets of the Okanagon and Sanpoil appear to have been made and shaped like those of the Thompson. Hoops were placed both inside and outside of the rim, or only on the inside. Birch-bark trays somewhat oblong in shape were also made occasionally, as well as birch-bark cups. Possibly the birch-bark baskets of the Lake tribe differed a little in form. The baskets were of all sizes, from a cup to that of a large bucket. The best ones are said to have been sewed very regularly at the ends and rims. Quills were occasionally used in stitching the latter. A zigzag sewing of splint was common on the poorer baskets.[26] Among the baskets which I saw among the Lake tribe the grain of the bark was generally at right angles to the rim instead of parallel, as usual among the Thompson, Shuswap, and Okanagon.[27] The sewing was of splint (cedar, spruce, etc.), and sometimes of bark and bark twine. The Lake baskets which I saw had overlapping side flaps, each being sewn separately, so that there were two parallel seams on the side of the basket. The rimrod was notched and sewed with a zigzag stitch, while the side seams were made of straight stitching. (Pl. 2.) The *Stwi'x* of Similkameen made many birch-bark vessels of good workmanship. They seem to have been the same in details as those of the Thompson, but some people claim that they were made more neatly than most baskets of the Thompson and Okanagon.

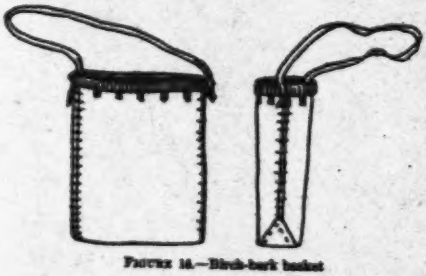

FIGURE 16.—Birch-bark basket

A deep, flat-sided basket, generally of birch bark, was sometimes made by the Lake tribe, and used for carrying berries, etc. The back and front were wide and the two sides were very narrow. Rods extended up each side and around the rim. (Fig. 16.) The Kutenai commonly used such baskets, the Colville and perhaps the Kalispel more rarely. Most baskets were plain. A few had designs formed by scraping off the outer layer of bark, and others had designs made by scorching and painting.

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[26] See Field Mus., Nos. 111859-111862.

[27] The few Kutenai birch-bark baskets that I have seen all had the bark parallel to the rim, like the Thompson baskets.

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COILED BASKETRY.[1]—Coiled basketry was made by all the tribes long ago. All the bands of the Lake made coiled basketry, and many individuals of nearly all bands of other tribes. Certain bands of some tribes in whose territory basketry material was scarce made little or no coiled basketry, but procured baskets from neighboring bands or tribes, who lived in a country where good basketry materials abounded. Thus the Okanagon made comparatively few baskets and procured a good many from the Thompson and Columbia. The Athapascan *Stuwi's* were the only people who made no coiled baskets but procured them from the Thompson. Some Thompson who intermarried and lived with them made baskets. The Sanpoil made a good many baskets, but probably not sufficient for their requirements, as they also procured some from the Columbia. The Colville made baskets and also procured some from the Lake. As among the Thompson, cedar roots were preferred for baskets, and most were of this material. In places where good cedar roots were difficult to obtain spruce roots and juniper roots were used instead. The Sanpoil claim that good basketry material was scarce in their country, and they depended on collecting the rootlets of uprooted cedar, spruce, and juniper brought down the Columbia by the freshets, and which happened to strand on the shores of the river within their country. All the Lake coiled basketry was made of cedar and spruce roots, as there was an abundance of these trees in their country. The Sanpoil say that long ago there was no imbrication on baskets and that the process was introduced among them about the beginning of the last century. As imbrication commenced to be general about the time the first whites (fur traders) appeared, some Indians think the art has been learned from the whites, but this seems quite unlikely. It seems grass in its natural color was principally used in imbrication. Grass was also dyed, and simple designs were made. Other materials used in imbrication were the inside bark of the willow, cherry bark, stems of tule, and rarely cedar bark. The materials used by the Okanagon and Colville appear to have been the same as those in vogue among the Sanpoil. The Lake say that very long ago there was no imbrication, and they do not know exactly how or when it developed. Most people think it came from the south, and some think it must have been learned from the Lower Kutenai, but this again is quite unlikely. Imbrication, they say, has been used by themselves and the Lower Kutenai for at least three generations, but was never fully adopted. About 1860 when the making of coiled basketry had almost ceased, most baskets were plain. The Lake appear to have used grass entirely for imbrication. The grass stems were collected in the high mountains. Occasionally they were dyed. They say patterns

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[1] See c, pp. 149-162.

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[531] 285 were made entirely or almost entirely in black and white. The former color was dyed grass, according to some, and a different material according to others. (My informant had forgotten exactly what it was.) The same materials are said to have been used by the Lower Kutenai, Colville, and perhaps other tribes. The Lake say that an old woman residing in 1909 near Burton City is the only Lake they know of still living who has made coiled baskets; but all the other old women have seen their mothers and grandmothers making baskets. With the passing away of the past generation of old women basket making ceased excepting among a very few, such as the old woman mentioned. At the present day, as far as I could learn, no coiled baskets are made by any of these tribes. Baskets, however, are still used in some places; but they are almost altogether 285 of Thompson, Columbia, and Klickitat makes. The Lake say their 415 baskets were of some six or seven shapes and of many sizes. All were more or less circular, excepting one kind, which was oblong with rounded ends. They were long and rather low, and used for storing of provisions, clothes, small tools, etc., in the lodges. Angular forms were never known until quite lately. From descriptions by two women and a sketch made it seems they resembled the smaller of the older "*stlūq*" type or storage basket made by the Thompson. (*a*, fig. 143.) It is claimed that this type was in use about 1800. Burden baskets usually were not very large, and were shaped somewhat like a pail or kettle (*o*, fig. 26 *f*). Some had straight sides like a birch-bark basket (*o*, fig. 26 *e*), while others were smaller at the bottom and larger at the mouth (*o*, fig. 26 *a*). Some were made almost completely circular, but those most used for carrying purposes were a little flatter on two sides to prevent rolling. Some appear to have resembled a very old style of burden basket among the Thompson, which was quite similar to a kind still used by the Wenatchi. The baskets used as kettles were quite circular and somewhat basin-shaped, the mouth being much wider than the bottom. They were no doubt the same as the basket kettles of the Thompson, but possibly did not average as large in size, and they also appear to have been shallower (*o*, pl. 41 *f*). Cup and bowl shaped baskets (*o*, figs. 27 *e*, 28 *b*) were also made, and varied in size from that of an ordinary cup to others about as large as the kettle baskets. They were used as cups, bowls, water receptacles, storage baskets, kettle baskets, etc. Another kind was almost jar-shaped, the mouth being contracted slightly and the bottom comparatively large (similar to *o*, pl. 68 *a*, *b*.) The sides of some converged all the way up, but none had very small mouths. Some of them were used as workbaskets. They may also have been used as water baskets and for various purposes. The Lower Kutenai and perhaps some other neighboring tribes also used these shapes.

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Another shape of basket used was that called "nut-shaped" by the Thompson. It was usually small, and bulged out in the middle of the sides, the mouth and bottom being of about equal diameter. (*a*, fig. 145.) They were used by women as work and trinket baskets, etc. The Sanpoil say their burden baskets are similar to some of those made by the Wenatchi and Klickitat at the present day, while others resembled more some of those made by Thompson. None had square corners. All were very much rounded, but two sides were flatter and straighter to prevent rolling on the back. They were used for transportation of roots, berries, etc., and also for boiling. Some completely circular baskets were also used as kettles. They were almost barrel-shaped, and some were of large size. (*o*, pl. 68, *i*.) Small cup and bowl shaped baskets, it seems, were also made. I got no definite information as to other shapes, excepting that a basketry tray was much used, probably similar to that of the Thompson. Some were circular and others oblong. They were used for holding berries, etc., in the house, also as food platters and for passing around food. Their sides were from 10 to 12 cm. high, and generally flared a little. Some of the oblong ones were very long and used as fish dishes, being capable of holding a large roasted salmon at full length. 285 415

Ropes, Thread, and Nets.—Ropes were made of twisted Indian hemp of various lengths and thicknesses. Temporary ropes of grass were also made, chiefly of timber grass. Withes of willow were much used. Other ropes were made of strips cut out of rawhide, twisted or plaited. Softer ropes of twisted or braided dressed skin were also in use. After the introduction of the horse, ropes of horse hair twisted and plaited were much used. Fishing lines and sewing thread were made almost altogether of Indian-hemp twine. This was also the material for all kinds of nets. Twine was sometimes made of hair of buffalo, bear, and in some places possibly also of goat, but I could not learn for what particular uses. Sinew was employed for sewing. An arrowstone with notches was used for scraping rawhide thongs. 283 412

Woven Clothing.—Women's caps of the so-called "Nez Percé" type[38] were made by all the tribes except the Lake and the Similkameen. The Lake did not use them and the Similkameen obtained them in trade. The Lower Similkameen people may have made a very few. The Sanpoil made frequent use of them, and the Nespelim still make a few. Originally they were woven of Indian hemp, and fine bulrushes covered the outside. Ornamentation was usually effected by arranging the natural green and yellow shades of the rushes. Sometimes the rushes were dyed, reds and browns being the 286 294

[38] See Nez Percé, *b*, pl. 6, nos. 15, 16.

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286 predominant colors. Flattened porcupine quills instead of rushes
294 were also employed in the ornamentation of these caps. A few of the Sanpoil, Okanagon, and possibly the Colville, also made conical caps woven of the inside bark of the willow, rarely of other kinds of bark. These appear to have been the same as those used by some poor people among the Thompson.[28] In Similkameen they were woven entirely of rushes. Blankets woven of strips of rabbit skins were made by all the tribes. The Lake tribe also made woven goat's-wool and rabbit-skin robes; and they say that they made both these on the same kind of loom, which consisted of four plain sticks. Small blankets or cloaks of rushes were made occasionally by the Similkameen. In later days at least some of these had strips of fur and wool woven with the rushes, and some were edged with fur, buckskin, and cloth.

531 DESIGNS ON BAGS.—I had little opportunity to obtain information regarding designs on bags. It seems that very little is remembered about them, and there were but few specimens at hand for examination. The Okanagon appear to give about the same interpretations of designs as the Thompson. The Lake tribe claim that they did not ornament their woven bags. The Nespelim and Colville say that designs were wrought in with grasses in natural colors—green, white, and yellow—and also with dyes and with porcupine quills.

DESIGNS ON BASKETS.—I tried to procure some information on coiled basketry designs from the Lake tribe, but could get nothing very definite. They said that checks and short lines in black and white in various combinations constituted the bulk of the early designs, and these they think were only rarely given names. It seems that "beading" was done in lines.

III. HOUSE AND HOUSEHOLD

332 UNDERGROUND LODGE.—The underground house of the Thompson
342 and Shuswap was used more or less by all the tribes as a winter lodge, except by the Colville. Several informants said that the Colville never used them. The Lake say that they were used to a considerable extent by them long ago, and were called "earth lodges" or "earth-covered lodges." They say that none of the oldest Lake people now living ever used them; but they have been described by their parents, some of whom lived in them. They say that most of them were quite small, intended only for the use of one or two families. The entrance to all of them was through the top. The whole construction was similar to that of the underground house of the Thompson.[1] They were dug out to a depth of from 1 to 2 meters.

[28] See Peabody Museum, Teit Collection, No. 491.
[1] a, pp. 192-194, and figs. 135, 136; also pl. 15, figs. 1 and 2.

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Sandy ground, where digging was easy and the soil dry, was chosen for sites. The Similkameen say that the underground winter lodge of the Thompson was used by them, but many people preferred to live in mat lodges during winter. Among the Okanagon the house with entrance from the top was used chiefly in the northern part of their country. The Sanpoil used very few, and most of the people wintered in mat lodges. A few underground houses with entrance on the side, but otherwise of the same construction, were used by Okanagon and Sanpoil. This style was common among the tribes on Columbia River to the south. The distribution of the underground house was mainly in a line following the east side of the Cascades, through the arid belt of the country, from the northern Shuswap, south along Fraser River, across the Thompson, Nicola, Similkameen, and Okanagon, to the Columbia, and from there south into Oregon.

CONICAL LODGE.—All the tribes used summer lodges made of tule mats laid on a framework of poles. These lodges were of two main types—circular and oblong. The circular mat tent was most common, and was looked upon as the family house.[2] As a rule, they were not very large, and the poles were arranged on a three-pole foundation. They were also used a great deal in the wintertime, when they were covered with from two to four layers of mats instead of one, as in the summer. They were usually occupied by one or two families, and when well covered were warm and quite snow and rain proof.

SQUARE OR SQUARE-TOPPED LODGE.—The Lake also used a type of lodge the poles of which did not meet in the center, as in a tent.[3] The four main poles converged somewhat, like the rafters of an underground lodge, forming a square or slightly oblong smoke hole. The base of the lodge was generally quite circular, but in some may have been inclined to squareness. In some lodges the smoke hole was oblong rather than square. I did not learn whether all the tribes used these lodges, but the Okanagon did to a slight extent. I have called these lodges "square-topped lodges," although the ground plan is circular. Some are constructed almost exactly like the underground house, but above ground and with much lighter materials.

LONG LODGE.—The long or oblong lodge was a single lean-to, and some of them were of great length. The fires were along the open front. This lodge was usually covered with but a single layer of mats, and was a temporary shelter made to accommodate people assembled at fishing places or at other gatherings. If more comfort were required, another lean-to was erected facing it; and the ends were

[2] For the common style of framework of the conical lodge, see Thompson, a, pl. 16, fig. 2, and Ottawa photo No. 27972; for a mat-covered conical lodge, see Ottawa photo no. 26426; for a poor type, where poles are scarce, see Thompson, a, pl. 16, fig. 1.

[3] See Thompson, a, p. 107, figs. 128, 130, and pl. 14, fig. 2.

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342 rounded off and filled in with poles, over which mats or brush were laid.[4] The double lean-to lodge was used at any season of the year for the accommodation of large numbers of visitors, at feasts, and for dancing. People did not usually live in them in the winter, except a few young men and other people temporarily. The Lake tribe say that this type of lodge went out of use among them a long time ago, but that formerly it was in use for the accommodation of strangers, visitors, and when communities camped together temporarily, as at fishing and other resorts in the fair season. They were in favor because they could accommodate many people, and required a lesser number of mats than tents. They were used by parties when traveling, who when they returned home always lived in tents. The mat tent or circular lodge was the family house of the tribe.

BARK AND OTHER LODGES.—Among the Lake tribe all shapes of lodges, including the conical lodge or tent and the square-topped lodge, were often covered with bark instead of mats. Cedar bark peeled in spring was mostly used. The strips were generally arranged up and down, with the inside of the bark out. In a few cases the bark may have been placed horizontally and overlapping, being kept in place by tying and with poles laid against the outside. It seems that the Sanpoil and Colville used no bark-covered lodges and the Okanagon only very few. In places where good bark was scarce, lodges, especially circular ones, were covered with brush and hay or a mixture of poles, bark, brush, and hay. Brush houses and shelters were used by parties of all the tribes when hunting or trapping in the high mountains. Some of them were slightly oblong, with square or oblong smoke holes; and others had a smoke hole like that of the tent. Some were covered entirely with brush, while others had a covering of brush, grass, bark, and poles mixed.[5] Among the Okanagon they were often banked up around the outside with earth to a height of about 1 meter.[6]
[332] Often snow was used instead in the winter. The inside of winter lodges was excavated to a depth of about 15 centimeters or more below the surface of the ground. The floor was smoothed. The earth from the excavation was used for banking around the bottom of the
343 lodge on the outside. Pieces of bark were placed between the mats and the earth. Women's lodges consisted of small mat tents,[7] half-tents, open in front, and small lean-to shelters, generally under trees. They were covered with old mats and, in the mountains, with brush. The lodges of adolescent girls were always conical, generally well made, and quite small. They were usually made of fir brush,[8] but sometimes of mats. Among the Lake tribe, many were covered with

[4] See Thompson, a, p. 197, figs. 137 and 142. Also used by the Coeur d'Alene.
[5] See Ottawa photos nos. 28145, 28160.
[6] Ibid., nos. 28260, 28261.
[7] Ibid., no. 27087.
[8] Ibid., nos. 26976, 26977, 27073.

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bark. The floors of lodges in the higher hills were covered with fir boughs or balsam boughs. Among the Lake tribe cedar boughs and hemlock boughs were also used. In the lower country, where fir was not handy, the dead needles of yellow pine were used for this purpose. Occasionally grass or swamp hay and rushes were used as floor covering. Bed places were further covered with mats or skins, which were rolled up at the head of the bed when not in use. In the daytime this roll of bedding and added clothes formed a back rest. No regular back rests, as among the Blackfoot, were used. Skin tents were used by the Okanagon tribes after the neighboring tribes had begun to hunt on the plains. Before that, only rarely was a skin lodge obtained in trade. Later on they became common among the Colville and to a less extent among the Sanpoil. The Lake and Similkameen never used them. The Okanagon adopted them to a limited extent only. After the extinction of the buffalo they were replaced by tents made of canvas, duck, and drilling. Several styles of the white man's tent, and also the canvas tipi, are used by these tribes at the present day. The canvas tipi is employed more in the southern part of the country and tents in the north. A few mat, bark, and brush lodges are still used occasionally among the Lake tribe. The permanent home nowadays is usually a log cabin or a board house modeled after the pattern of the houses of the whites.

SWEAT HOUSES.—Sweat houses were everywhere of the same kind as among the Thompson. Some of those near permanent dwellings were earth-covered.[1]

CELLARS.—Caches and cellars were the same as those of the Thompson. Tree caches, scaffold caches, and circular cellars or pits in the ground were all used.

HOUSEHOLD UTENSILS.—Household utensils consisted principally of baskets built up by coiling or made of birch bark, woven mats, and bags of various kinds. The materials and structure of all these have already been described. Beds consisted of a thick layer of the same materials as those used for lodge floors. They were covered with mats, which were often further covered with skins of bear, buffalo, sheep, deer, or other animals. Bed covering consisted of various kinds of robes. The head of the bed was elevated a little with a heap of brush or grass underneath the bedding. Some pillows were also used, made of small bags of dressed skin stuffed with bulrush down or with small feathers. I did not learn with certainty about the use of hammocks. Possibly some were used for babies. The methods of boiling and roasting, and of cooking, storing food and water were in no way different from those which obtained among the Thompson.

[1] See Thompson, e, pl. 17, figs. 1-3.

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415 It seems that wooden dishes were not used, except small bowls and cups hollowed out of knots. Some bowls and dishes and many 251 spoons[11] were made of mountain sheep's horn, especially by the Okanagon. A few spoons of goat and buffalo horn were also in use, and in later days those of cow's horn. Wooden spoons were made occasionally,[12] chiefly of poplar and birch. Spoons were also made of stiff bark.[13] In the main camps boiling was done with hot stones in coiled baskets. In temporary camps and on hunting expeditions bark kettles were used when bark was obtainable, else paunches of animals were made to serve. Temporary kettles were made of the bark of cedar, willow, spruce, balsam, white pine, etc., whichever was most easily obtained in the locality where they camped. Holes dug in hard clay and natural cavities in rocks were sometimes utilized.

IV. CLOTHING AND ORNAMENTS

291 Dress.—The clothing of the Okanagon tribes was much like that 281 of the Upper Thompson. The full dress generally consisted of moccasins, long leggings, belt, breechclout or apron, shirt, and cap or headband for the men; and moccasins, short leggings, long dress, and cap or headband for the women. Belts were also worn by many of the latter. Extra clothing, consisting of robes, was used when necessary by both sexes. People never went barefoot, except within and near the lodge or when at leisure around the camp. In warm weather around the camps many men and children went partly nude. Clothes were made of dressed skins of deer, elk, buffalo, antelope, caribou, and moose. Sheepskins were seldom dressed, because considered too fragile; and goatskins were not even used for bedding. Most skins were dressed without the hair, except those intended for robes. The Thompson considered the Okanagon a well-dressed people; meaning that their dress was nearly always of the best quality and style. They nearly all dressed alike, using the same cuts and styles of clothes, ornamented in the same way. This was taken as an indication of wealth and good taste. On the other hand, it is said that the Thompson were not as uniform in their dress, there being much greater variety in quality and style. Also some individuals were careless or peculiar in their dress, and some others were too poor to dress correctly. Possibly, however, the chief reason may have been that the Thompson were more under different influences than the Okanagon, styles from west, north, east, and south all reaching them to some extent.

Robes and Capes.—Every one had one or more robes to wear, as conditions required, and to sleep in. Probably the most common

[11] See Ottawa collection, Nos. 126, 127.
[12] See Thompson, *a*, p. 394, fig. 166.
[13] See Ottawa collection, No. 126, a juniper-bark spoon.

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robes were those made of skins of deer, fawn, antelope, buffalo, beaver, otter, marmot, coyote, and lynx, all dressed in the hair. Robes woven of twisted strips of rabbit skin were made and worn by all the tribes. Probably a few of twisted strips of muskrat were also in use. Robes or blankets woven of goat's wool were made and used only by the Lake tribe. Probably a few of these blankets were procured from the Wenatchi, and used by Okanagon as bedcovers. Dogskin robes were not worn, except by the Similkameen. A few robes of dressed buckskin, painted and embroidered, were used, especially in fine weather and at festivals. Small robes or cloaks were worn by a few people of both sexes, but probably mostly by women and children. Some woven ones were used by the Similkameen.[1] Cloaks were tied or pinned in front. Capes of a small size, and made to fit the shoulders, were used in a few places by women and children, rarely by men. Most cloaks and capes were made of skins of small animals, dressed in the hair and sewed together—marmot, skunk, squirrel, ground squirrel, muskrat, mink, marten, weasel, and young fawn. A few were made of woven rabbit skin, and some were of dressed buckskin edged with fur. Some combined shirts and capes were used by the Lake tribe. The underpart of the garment was a sleeveless shirt of buckskin, sewed at the sides from the armpits to the waist or belt. The bottom was pinked or fringed and ornamented with a band of embroidery or painting. The upper part, or cape, was attached to the back of the neck of the shirt and was of buckskin edged with fur. The neck part was ornamented with a collar of skin, sometimes of leather pinked and embroidered, sometimes of the fur of fox, wolf, otter, etc. Some capes had long, fine-cut fringes along the bottom, and were further ornamented with pendent feathers of eagles or hawks, or with tassels of hair, weasel skins, and the like. Sometimes the whole cape was profusely covered with rows of ermine skins put on flat or cut and twisted into long pendants. Tufts of hair and feathers were also used, and some capes were punctured all over with rows of small holes. Usually the shirt was provided with a belt of stiff skin, which was set with pendants of deer's hoofs, beads, hair tassels, feathers, or strips of ermine skins. Sometimes both large and small robes were worn poncho style.

MEN'S CLOTHING.—Men's shirts and leggings were similar to some of the styles used by the Thompson. A common shirt was made of two doeskins sewed together heads up. Sometimes the shoulders only were sewed together, the sides being provided with lacings, or merely held together with a few stitches of thong. The neck pieces of the skins were folded down at the back and front, where they were stitched or sewed to the body of the shirt. Usually they were shaped into circular or triangular forms and ornamented with embroidery

[1] See p. 233.

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291 281 and fringing. A few shirts retained the tails, or at least the one at the back, and the parts of the leg skins shaped into points or cut square, a little of the deer's-leg hair being left on for tufts at the ends. The seams of these shirts were embroidered and fringed. These shirts, in both cut and style of ornamentation, appear to have been almost the same as the Nez Percé shirt figured by Wissler.[3] Another common shirt was made of a single large skin folded over and sewed at the sides, and sometimes stitched here and there under the arms. A hole was cut and shaped in the middle for the head to pass through. There was no breast cut. The fringes along the sides and under the arm pieces were sometimes very long. Separate pieces of skin, triangular in shape and covered with embroidery in quills or beads, or punctured and painted, were sewed to the shirt at the front and back of the neck.[3] Neither of these kinds had true sleeves. In more modern times many men's shirts had sleeves, and they were of different styles. (Fig. 17.)

FIGURE 17.—Sketch illustrating cut of modern clothing

The one shown in the illustration is a leather shirt seen by me among the Lake tribe. Each sleeve was of two pieces, and the back and front each of two pieces. The shirt was cut low on the breast, and over this opening a separate piece of white unsmoked skin was fastened to the shirt with metal buttons. This piece of skin was triangular in shape and embroidered with flower designs in colored silk. The sleeves were smaller at the wrists, just large enough to admit the hands. All the seams were fringed.

Some men wore, instead of the regular shirts, a kind of vest. In most cases this reached only to the hips and was made generally of buffalo and other skin dressed in the hair. This kind of poncho shirt or vest was tied or laced at the sides with thongs.[4] In later days some of them opened a short distance down the breast.[5] Breast cuts on vests and shirts are considered comparatively modern. A similar garment, but much longer, reaching generally to the knees, was in use. Most garments of this style were made of two entire deerskins and were fastened around the waist with a belt.[6] Perhaps they may be

[3] *Id.* fig. 1.
[3] See Thompson, *o*, p. 207, fig. 142; and Ottawa collection, VI. M. 380.
[4] See Ottawa collection, VI. M. 386; Peabody Museum, Teit collection nos. 261, 262, 263.
[5] See Thompson, *o*, p. 206, fig. 142. Both the collar and breast cut are said to have been introduced within 120 years.
[6] See Ottawa collection, VI. M. 388; Peabody Museum, Teit collection no. 260.

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better classed as ponchos. Some boys of the Sanpoil wore shirts of an entire case-skinned coyote skin with the head part cut off. The shirt (or skin) slipped over the head and was fastened with strings on the shoulder. The tail hung at the back. There was no sewing on this kind of shirt, except that the shoulders were sometimes edged with buckskin to prevent tearing where the tie strings were. Some Sanpoil men wore shirts made of four backs of coyote skins sewed together. The tails were often retained for ornament. In some cases two coyote skins were used, forming back and front, the sides consisting of dressed buckskin. The tails were generally retained, particularly the back one.[7] Shirts of this kind were probably also worn to some extent by men of the other tribes. 291 281

Small ponchos serving the purpose of neck wraps and covering the opening of shirts on the shoulders were worn by some men over their shirts. They consisted of single skins (in the fur) of coyote, wolf, fox, lynx cat, bear cub. The tail was retained and hung down the back.[8] Some neck wraps of entire rabbit skins sewed together were used in the winter by both sexes.

Breechclouts were of soft dressed buckskin and were of styles similar to those of the Thompson. Long ago those made of a single long piece drawn under the belt, the ends hanging like long aprons before and behind, were most rare. Some people think this style was adopted after Hudson's Bay cloth and blankets came into use. Old men and boys might wear simple aprons of dressed skin and fur, sometimes quite long, without breechclouts. Sometimes the long shirts worn by old men reached nearly to the knees. With these they wore neither breechclouts nor aprons, but with short shirts they were always worn. The usual skin leggings generally had long fringes cut in various ways. Cloth leggings had wide uncut side flaps.

WOMEN'S CLOTHING.—Women's dresses reached to the calves of the legs, and some almost touched the feet. The style of dress most common had an extension of the cape or shoulder part, which hung down over the arms almost to the wrists, and served as sleeves.[9] In some the extension was short, reaching to the elbow. The arm extensions were often quite loose, while in other dresses they were fastened under the arms with thongs here and there. These dresses were generally made of two large buckskins or two cow-elk skins sewed together heads down. Unlike the Shahaptian custom, the tails of the deer were cut off instead of being retained for ornament. According to the description these dresses agreed, except for the retaining of the tails, with the Yakima specimen figured by Wissler.[10] In

[7] See Ottawa collection, VI. M. 660.
[8] See Thompson, a, pl. 18.
[9] See d, fig. 18.
[10] See d, fig. 18.

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29/ 28/ place of the tails the Okanagon generally inserted a triangular piece of beading or other ornamentation. A few dresses with full-length sleeves sewed on [11] were worn. A few dresses had no sleeves at all, the arms being bare to the shoulders. A very few young girls and old women wore no dresses, but instead fringed bodices or skirts of skin reaching to the knees or below. Some of these had high bodies which were fastened at the shoulders, but the bodies of others extended hardly above the waist. The low-bodied kind were worn also by nearly all well-dressed women under their dresses. A bodice alone was not considered a complete dress. Narrow breechclouts were worn by some girls, and also by women, during menstruation. Women's leggings were like those of the Thompson. When traveling in deep snow some women wore long leggings nearly like those of the men. A very few poor people of the Similkameen wore short leggings woven of tule or rushes.

FOOTWEAR.—Moccasins were of dressed buckskin, elk skin, etc., cut in two styles that were about equally common. One consisted of a single piece folded and sewed around the toe, the outside of the foot, and at the heel.[13] The other style had a separate small tongue piece, a seam extending from the latter to the toe, and a seam down the heel.[13] In a few the ends of the toe and the heel seams were puckered. Therefore they had no trailers.[14] All moccasins had gaiters or uppers of a separate piece.

The trailers of moccasins were cut in styles similar to those of the Thompson.

The Lake were not familiar with the cut shown in *a*, Figure 170 (Thompson), although a form similar to it, with tongue piece brought to a point at the toe, is often used by the Kutenai.

In Similkameen the common cuts were seamed down the instep and open at the heel.[15] Some trailers were cut in a fringe. Summer moccasins were more pointed and made to fit the foot. Those for winter use were much looser to give room for heavy foot wraps. These consisted of pieces of skin in the hair wrapped round the foot or sewed like a duffle. The Similkameen used a few socks,[16] made like the sage-bark socks of the Thompson, and possibly boots woven of tule. Moccasins were often padded with dry teased bark and grass. In the wintertime some people wore moccasins made of deer, caribou, buffalo, and other skins, hair side in. No moccasins of the long-tongued round-toed type [17] were used long ago. This style was introduced by the Iroquois and French. Moccasins with a wide crosscut at the toe [18] seem to have been confined to Similkameen. Sandals were used by some poor people in the summertime. They

[11] See Thompson *a*, p. 215, fig. 184.
[12] See Thompson, *a*, p. 210, fig. 169.
[13] See Thompson, *a*, p. 211, fig. 171.
[14] See Thompson, *a*, p. 211, fig. 172.
[15] See Thompson, *a*, p. 211, fig. 173, Nos. 1, 2.
[16] See Thompson, *a*, p. 212, fig. 174.
[17] See Thompson, *a*, p. 210, fig. 170.
[18] See Tahltan specimens, Ottawa, VI. H. 48.

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were made of skin or of rawhide, and sometimes the soles were thickened with a coat of glue and sand. 291 281

HAND WEAR.—Gloves were unknown long ago; but mittens, both long and short, were used in cold weather. Most of them were made of coyote and other skins in the fur.

MEN'S HEADWEAR.—Men's caps and headbands were made of dressed skin and of skins in the fur of almost all kinds of animals. Some were also made of bird skins. The styles were the same as those of the Thompson, including caps of animals' headskins, and those set with antlers of deer, or horns of antelope, goat, and buffalo.

Headdresses of tail feathers of eagles, hawks, and owls were common, and similar to those of the Thompson. Eagle-feather bonnets of the style used on the plains were common during the past century, and are still worn to some extent at dances. This style differed in some details from the oldest styles of eagle-feather headdresses of the Thompson and Okanagon. Feather "tails" both of the Thompson and plains styles were in vogue.

WOMEN'S HEADWEAR.—Women's headbands and most caps were of dressed skin. The caps were more or less conical in shape, and in details were like those of the Thompson.[19] Flat-topped caps were not used. Woven caps, called by many whites "grass caps," of the so-called "Nez-Percé" style, were in common use, except among the Lake and Similkameen.[20] Caps of willow bark were used a little by Similkameen, Okanagon, and Sanpoil, but it seems were not known to the Lake, and may not have been used by the Colville either. The Similkameen probably also used a few caps woven of tule or rushes.[21]

OVERCLOTHES, ETC.—Robes, ponchos, and cloaks were worn as overclothes in cold weather. It seems that no rain cloaks and short ponchos of woven vegetal material were used, except among the Similkameen. The cloaks worn by them have been described.[22] Some people put ordinary woven mats over their heads, shoulders, and backs in heavy rains. It appears that no clothing of vegetal material, except women's caps, were used by any of the other tribes. The Lake, who used cedar bark extensively for a number of purposes, did not use it for clothing. Before the advent of the fur traders, jackets, coats, and trousers were probably not made, and some say there were no sleeves to shirts and dresses. Possibly short buckskin trousers were used by Similkameen and Nicola in early times.

After many of the western Indians began to hunt on the plains buffalo robes and skins became quite common, and largely supplanted other robes, cloaks, and ponchos. For a time buffalo skin was so plentiful that even as far north as Similkameen it was cheaper than ordinary buckskin.

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[19] a, p. 217, fig. 101. [20] See p. 233. [21] See also Shuswap, p. 506, c, fig. 228. [22] See p. 231.

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291 Belts were worn by almost all the men and by many women. Garters were much used by both sexes, and, to a less extent, armlets.

301 Some double-pointed brooches of bone, antler, and wood—similar in type to a clothes pin with pointed ends—are said to have been used by the Similkameen. It seems that some of these had carved heads.

531 ORNAMENTATION OF CLOTHING.—Ornamentation of clothing was the same as among the Thompson, and consisted chiefly of fringing, pinking, puncturing, painting, and embroidering with porcupine quills, seeds, hoofs, shells, and elk's teeth. In later days glass beads and silk thread displaced entirely the quill and other embroidery. Hair and skin were used for tassels and fringes. Ermine skins were often attached to garments and headdresses. Some capes were entirely covered with rows of them. Capes and clothes were often ornamented with feathers, bird skins, tufts of bird skin and fur, and deer's tails. Deerskin robes had the hair cut in stripes, as among the Thompson.[23]

301 PERSONAL ADORNMENT.—In personal adornment these tribes appear to have differed very little, if it all, from the Thompson. The same styles of necklaces, earrings, and hair ribbons were used; and the styles of hairdressing and face and body painting were about the same. Nose-pins of shell and bone were used by a few people of both sexes. They went out of style soon after the arrival of the fur traders. Combs were of fan shape, like those of the Thompson,[24] and, when obtainable, were made of syringa wood. Tweezers were like those of the Thompson.[25]

304 Tattooing was in vogue to a slight extent in both sexes, most marks being made on the wrists and forearms. A very few tattooed the face and other parts of the body. On the whole, women tattooed more than men. Face and body painting was the same, or almost the same, as among the Thompson. The same colors and styles were in vogue.

302 The various styles of hairdressing appear to have been about the same as among the Thompson. Since about 1900 or 1906 almost all the Lake, Colville, Upper Okanagon, and Similkameen men cut their hair short. Most of the young men crop their hair quite as closely as the whites, while many of the elderly men cut it square across the neck. Among the Lower Okanagon, Nespelim, and Sanpoil, the majority of the men, both young and old, still wear [26] their hair long and in braids. A few old men of the Colville and Upper Okanagon also wear their hair long in two or three styles. Nearly all the people of all the tribes now wear white man's clothing. A few old people (especially men) of the Lower Okanagon and Sanpoil wear old-style clothing, such as leggings, more or less modified. Moccasins are generally worn in all the tribes. Many Indians have old-style costumes and ornaments, which they will rarely part with and which they use occasionally at celebrations.

[23] a, pl. 18. [24] a, p. 224, figs. 201-203. [25] a, p. 227, fig. 210. [26] This refers to 1909.

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V. SUBSISTENCE

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Food.—The food of the Okanagon tribes differed but little from that of the Thompson. The proportions of the different foods used were about the same, as well as the methods of collection. Nearly all the families moved about a good deal from one place to another, within their respective tribal territories, fishing, hunting, root digging, and berrying, according to the season at which each principal item of food supply was at its best. Usually each band was able to procure a sufficiency of all kinds of food on its own particular grounds; but some families occasionally, and others regularly, went farther afield into the remotest parts of the tribal territory, hunting and trapping. Some other families who did more or less trading made regular trips to certain tribal and intertribal rendezvous, passing through parts of the territories of other tribes. If conditions were favorable, hunting was engaged in going and returning from these places, generally within their own territory, but sometimes on grounds of the tribes visited. Sometimes young men of other families accompanied these parties for love of adventure and to see the country. Thus there were few Okanagon who had not at some time been within the countries of the Sanpoil, Colville, Spokan, Wenatchi, Columbia, Thompson, and Shuswap, and a few had been to other tribes beyond. In some parts of the country the chief means of sustenance was hunting, in other parts fishing, while in many places these two were of about equal importance. Flesh of horses was eaten a great deal at one time, but it seems that no dogs were eaten.[1]

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Vegetal food.—Root digging and berrying were important everywhere. All the edible berries used by the Thompson were gathered in localities where they grew. The berries considered most important for curing, and therefore collected in largest quantities, were service berries (*Amelanchier*), soapberries (*Shepherdia*), huckleberries (*Vaccinium*), and in some places cherries (*Prunus*). Huckleberries were very plentiful in the Lake country, where in great measure they took the place of service berries, which were most important to the other tribes.

Most of the roots used by the Thompson were used also by the Okanagon tribes, and a few others that do not grow in the Thompson country. The importance of various roots varied according to locality. On the whole, the roots considered most important were *Camassia esculenta*, *Lewisia rediviva*, *Balsamorrhiza sagittata*, *Lilium columbianum*, *Erythronium grandiflorum*, and *Fritillaria lanceolata*. Hazelnuts were utilized a great deal, especially by the Colville, in whose country they were plentiful. Nutlets of two or three kinds of pine, and seeds of *Balsamorrhiza* and two or three other unidentified plants, were used extensively in many places.

[1] According to some, dogs were eaten occasionally by old Similkameen people.

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222 Oak did not grow in the territories of these tribes. It was confined to Columbia River and some of its tributaries farther south. Different kinds of tree saps and sprouts of growing plants were used in season, as among the Thompson. Following is a list of the principal vegetal foods of the Okanagon. I give both the Okanagon and the Thompson names for comparison.

	Okanagon name	Thompson name
ROOTS		
Camassia esculenta (camas)	*ē'tzwa, ī'tzwa*	*ē'tzwa*
Lewisia rediviva Pursh (bitterroot).	*spī'tlam*	*tl'kū'pɛn*
Allium cernuum	*xalū'wa, ʒalē'ua*	*kala'ua*
Claytonia sessilifolia	*skwenkwī'nɛn, skwɛnkwī'nɛm*	*tatū'ɛn*
Fritillaria pudica	*ā'tamen*	*ʒala'uʒoza*
Sium lineare	*cʒei'kɛn*	*wetsama'i*
Lilium columbianum	*staʒtci'n*	*tcā'wɛk*
Ferula dissoluta	*ai.yu'*	*taʒqai'n*
Balsamorrhiza sagittata Nutt.	*tsa'ltsalɛkɛn*	*snī'lkɛn* (root) *tskā'nelp* (plant)
Peucedanum macrocarpum Nutt.	*smitsenā'lk*ᵘ	*kokwē'la*
Calochortus macrocarpus Dougl.	*yekiyu'kɛps*	*maqaō'za*
Cycopus uniflorus	*ʒa'nɛʒan*	*ʒenɛʒai'n*
Erythronium grandiflorum	*s-hwe'*ᵘ*z*ᵘ	*ska'metc*
Fritillaria lanceolata	*smē'ta*	*mū'la*
Potentilla anserina	*ʒī'laʒil*	*ʒī'lɛʒil*
Hydrophyllum occidentale [1]	*stlɛnqai'n* *tlaka'n*	*stlɛnqai'.n* *ms.sā'i, mɛtsā'ī*
Cnicus undulatus Gray	*sntɛkwalkwalū'stɛn*	*skalis'po'* (plant)[2] *n'po'poqzɛn* (root) *sxwī'pis* (?).
——	*sʒeʒhī'lɛm*	*tsepī'as*
——	*arātca'ks, nhātca'ks*	*rātcē'us, hātcei'us*
BERRIES		
Amelanchier alnifolia Nutt.	*sī'a*	*stsa'qum, sicoqǫm*
Amelanchier sp.	*skikisē'loq*	*spēkpēk.*
Prunus demissa Walpers.	*ʒlo'ʒ.loʒ*	*sōlkū', zōlkū'.*
Sambucus sp.	*tsakwi'k*ᵘ	*tsē'kuk*
Crataegus rivalaris Nutt.	*sʒwanī'k*	*ā'luska*
Cornus pubescens Nutt.	*sti'kɛʒ*ᵘ	*taxpā'ɛ*
Rubus sp. (raspberry)	*ʒlā'la*	*sā'itqq* ᵘ
Rubus leucodermis Dougl.	*metcā'ɛk*	*mē'tcuk, mē'tcak*

[1] Said not to grow in the Okanagon country.

[2] Compare *kalispo', kalispe'lɛm* (*kalispe'.m, kalispe'*), according to Revais, names among Flathead tribes for sprouting camas.

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	Okanagon name	Thompson name
BERRIES—continued		
Ribes sp. (red gooseberry)	*.sic'tɛɛmalpɛ*	*ɑɛc'lsi'n*
Ribes lacustre Poir (black gooseberry).	*epɛapū'ɛ*	*sōpū'ɛ, sōɛpū'ɛ*
Ribes cereum (wild currant)	*iō'rɛkɛn*	*lāā'za*
Shepherdia canadensis Nutt.	*ɑpō'ɛɛm*	*ɛpō'ɛɛm, .e-ho'ɛɛm*
Fragaria californica C and S.	*tɛkɛi'm kem*	*skokil'p.*
Vaccinium membranaceum Dougl.	*stkɛt'llk*	*tsaltā'la*
Vaccinium myrtillus (small blueberry), var. *microphyllum* Hook.	*ɛ.sū'pt*	*ā'meuz* [3]
Berberis sp. (Oregon grape)	*ɛstsū'rez* [4]	*tsa'lza, tsū'lsa*
Arctostaphylos uva-ursi Spreng.	*skwalt's*	*ā'izk, ā'ik, ai'zk.*
Rosa sp.	*skwēkwe'u*	*staska'pɛl, skōkwa'u* (var. of rose)
SEEDS AND OTHER VEGETAL FOODS		
Hazelnuts	*qe'puɛa*	*qapū'ɛ*
Pinus ponderosa (yellow pine) nutlets or seeds, also of other pines.	*aqa'ukɛ*	*a'tsī'q.*
Balsamorrhiza sagittata, seeds	*mī'kto*	*mī'kto*
Comandra pallida, seeds or nuts.	*qapuɛ(ē'llp)*	*qapuɛē'lp*
Pinus contorta, cambium layer.	*ska'kulukt*	*n'tō.*
Pinus ponderosa, cambium layer.	*tse'xwe, tsū'ze*	*tse'ɛwe*
Heracleum lanatum, growing stalks.	*ɛeqū'lp*	*kā'qo*
Peucedanum sp., growing stalks.	*kwo'ɛkwaz* [5]	*tlā'qo*
Alectoria jubata (black moss)	*skolī'p* [6]	*a.wī'.a,*
Opuntia sp. (cactus)	*ezwī'na*	*a'qɛ'qɛ'rz*
Tree-sugar [7]	*skamē'llk* [8]	*skamē'llk*
Elaagnus argentea, seeds [9]	*npoktā'ɛp*	*kwoiskai'nɛɛɛa*
Snowberries [9]	*dɛmtɛmɛnic'la*	*stea'kɛwa asnaiyt'*

[2] Compare Coeur d'Alêne for wild currant.
[3] Compare Lillooet for black moss.
[4] A very sweet, sugary exudation which forms in cakes on the needles and branches of fir, and occasionally pine, in mid and late summer in the driest parts of the country.
[5] Means "tree milk."
[6] Seeds of this and of the cactus were probably never eaten; but they were used extensively as beads for necklaces and in the ornamentation of clothing, as among the Thompson.
[7] These were not eaten.

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222 412 *Root diggers.*—Root diggers were of service berry and other hard woods. The points were often charred to harden them. Handles were chiefly of birch; but horns of sheep and goats and antlers of elk and deer were also used. The shapes and ornamentation of root diggers, at least among the Okanagon, were like those of the Thompson. The "bow-shaped" root-digger handle of ram's horn was not used except among the Similkameen and possibly a few of the Okanagon. The Similkameen claim that this style of handle was invented by the Thompson and introduced by them. Berries were gathered in woven baskets, bark baskets, and bark trays.

251 252 *Preparation and preservation of staple foods.*—The methods of preparing and preserving staple foods were practically the same as among the Thompson. Circular earth ovens or pits were used for cooking roots. Oblong and square scaffolds of poles were used for drying meat and fish. Dried meat and fat were stored in rawhide bags, and oil and melted fat in bladders. Salmon and other fish were split and dried in the sun and wind. Some people preferred to dry them in windy shady places or under the shade of screens of brush, leaves, and mats. Meat and fish were also dried with the assistance of fire and smoke. Berries were usually dried, spread thinly on tule mats laid on dry gravelly ground facing the sun, or on mats on scaffolds. Some salmon pemmican was made, and a little meat pemmican. Cooked roots of certain kinds were mashed in mortars, made into cakes, and dried. Sometimes the mashed roots were mixed with dry service berries. Seeds of *Balsamorrhiza sagittata* were roasted in baskets with hot stones. The seeds were turned over and over and fresh stones added until the seeds were done. They were then transferred to a mortar bag and pounded with stone pestles until they became a coarse flour. Nowadays they are heated in frying [illegible] over a fire.

343 251 A common kind of scaffold for drying meat used by the Okanagon, Similkameen, and probably also the Sanpoil and Colville, was made of long willow rods bent over to form a half circle, as in a sweat house, and crossed with others at right angles. (Fig. 18.) Some were made completely round, like a large sweat house. This type of meat-drying frames was not much used by the Thompson. Both Okanagon and Thompson used the frames of ordinary sweat houses when the quantity of meat was small and they wanted to dry it quickly.

224 411 HUNTING. *Weapons of the chase.*—The weapons employed in the pursuit of game were chiefly bows and arrows for shooting, and knives for stabbing wounded animals and for cutting up the quarry. Clubs and spears were not important in hunting, and were used only occasionally. Arrows were of the same kinds as among the Thompson.[3]

[3] a, p. 342, fig. 222.

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Arrow-heads were generally of flaked stone, but some of bone, notched and unnotched, were in use. The bow in most common use by all the tribes was that with double curve.[3] The Okanagon, Sanpoil, and Colville employed it exclusively. The Lake say that two kinds of bows were used by them; the double-curved and the flat bow.[4] The former was that chiefly used by themselves and by all the surrounding Salishan tribes, while the latter was the only kind used by the Lower

[343]

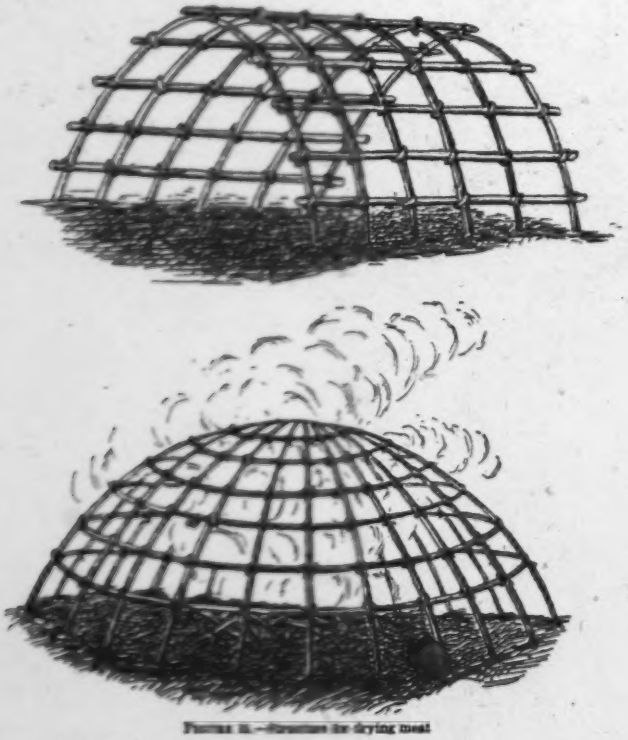

FIGURE 31.—Structure for drying meat

Kutenai. The Similkameen say that their common bow was of the double-curved type, but all the styles of bow made by the Thompson were employed to some extent by them. Bows were generally a meter long or a little more; and all the best ones were sinew-backed and covered with snake skin. In most parts of the country juniper was the common bowwood, and service berry and rose woods were most used for arrows. Short bows of mountain-ram's horn were

[3] a, p. 240, fig. 222. [4] a, p. 240, fig. 217.

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224 made. The ridged part of the horn formed the belly of the bow. They were sinew-backed, like wooden bows. Hand or wrist guards
411 of skin were used by nearly every bowman.

In shooting the flat bow was held horizontally, the double-curved bow vertically.

Quivers were made of skins of wolverene and fisher, in the hair. Skins of otter, cougar, and fawn were employed occasionally. Some rawhide quivers,[5] generally painted, were in use, but none of woven material.

Spears for hunting beaver were used by the Similkameen and Okanagon and possibly by the other tribes. They were like those of the Thompson and Shuswap.[6]

136 *Game and methods of hunting.*—The chief large game hunted by the
224 Okanagon were three species of deer, elk, big-horn sheep, caribou, and black and grizzly bear. Antelope were scarce and goats were uncommon. Sheep and deer were abundant in the Similkameen country, but caribou and antelope were absent. Goats were not much hunted. The Sanpoil hunted deer, elk, antelope, and bear. Sheep were scarce. The Sanpoil country was well provided with several kinds of game. Antelope especially were abundant south of the big bend of Columbia River. A famous place for hunting them was around Grand Coulée. Spokan and Columbia also came to hunt at this place. The Colville hunted the same large game as the Sanpoil, but were restricted more to deer. The Lake tribe hunted deer, caribou, goat, and bear. Deer were not so plentiful as in the territories of the other tribes. Elk and sheep were very scarce, and antelope were not found. On the other hand, caribou, goat, and bear were more plentiful than in the countries of the other tribes. Moose, it seems, were occasionally met with. In later days some of the Okanagon, Sanpoil, and Colville joined other Salishan parties for hunting buffalo east of the Rocky Mountains.

The principal smaller kinds of game hunted for food were rabbits, marmots, and beaver. Ground squirrels and tree squirrels were hunted by boys for sport, and their flesh was sometimes eaten. The Similkameen often hunted marmots. Animals such as the cougar, wolf, coyote, fox, lynx, lynx cat, otter, marten, mink, fisher, weasel, and wolverene were hunted and snared for their skins only.

[262] The flesh of dogs was eaten only by the old Similkameen people.
224 The methods of hunting large game appear to have been quite like those of the Thompson, and require no detailed description. They were ordinary still hunting; approaching game in disguise of the game itself and by imitating its actions, or by approaching in disguise of some animal familiar to it; driving into ambushes or to

[5] a, p. 244, fig. 225. [6] c, p. 223, fig. 260.

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places such as passes, where hunters were concealed; driving into corrals of nets or entanglements; driving over cliffs; driving deer with dogs to bay in creeks and bears into trees; driving (generally with dogs) to crossing places of rivers and lakes, where hunters lay in wait; encircling; shooting from pits, trees, and ambushes at certain favorite watering places or salt licks; riding down on horseback in open country; watching for deer, caribou, and bear at swimming places and overtaking them with canoes; calling was also practiced to some extent. 224

It seems that the Okanagon and Similkameen used dogs more extensively in hunting than the other tribes. The Similkameen people, who had no salmon in their country, depended largely on hunting. [231]

Besides hunting by individuals and small parties, which went on almost incessantly, most bands had four great hunts every year: A spring hunt for deer and sheep, which usually was not very far afield and comparatively short in duration; a late fall hunt for deer, sheep, elk, and bear, the parties sometimes going far away and remaining out for about two months; a midwinter hunt for deer, and a late winter hunt for sheep. During the spring and late fall hunts the women busied themselves digging roots; and during the summer and early fall, when individual hunting only was carried on, they attended to the gathering and curing of berries and roots. Skins were dressed more or less all the year round, but probably chiefly in the wintertime. In the winter sheep hunt mostly ewes were killed and the rams were let go. The latter were hunted on their summering grounds when fat by small parties in the late summer and early fall, either by still hunting (the chief object being to catch them in their lairs on hot days), or with dogs. Women helped in the driving of game, and some of them also did shooting. 221

The following is the story of a rather famous winter sheep hunt in the early part of the past century: 173

Sheep were formerly very plentiful in the *Acnū'lox* (Ashnola) district, and the people of the band there decided to have a great sheep hunt one winter, partly so that they might have an abundance of meat for a festival they were going to hold, and partly to show their guests what a fine sheep-hunting ground they had, and give them a chance of some exciting sport. This was in our grandmothers' days. The *Acnū'lox* people invited the neighboring Similkameen bands, and they invited their friends from the neighboring tribes; so a great many came from Thompson and Nicola Rivers, Okanagon Lake, and Columbia River. Among them were some Shuswap. All gathered at Keremeous, and from there they proceeded to the hunting ground. Many women joined the party to act as drivers, and all were provided with snowshoes. When they neared the place 224

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where they were going to drive, the hunting chief took off his cap, made of the skin of a ewe's head, and, waving it toward the cliffs where the sheep were, prayed to them as follows: "Please, sheep, go your usual way, and follow each other, so that we may eat your flesh and thus increase or lengthen our breath (life)! Pity us, and be driven easily to the place where we shall shoot you!" He then sent many men around to sit at the heads of two gulches on top of the mountain and shoot the sheep with arrows as they came up. The men picked were the best shots, and included most of the strangers. He then directed the drivers, a great many men and all the women, mostly Similkameen people, how to proceed and where to go. Most of them, in driving and following the sheep, had to pass a place where they had to jump over a cliff about 3 or 4 meters in height, alighting on a bank of snow. All the men jumped, but some of the women were afraid, turned back and went around by a longer route. The drivers saw and started great numbers of sheep, but they failed to get them to take the top of the mountain. Instead the sheep congregated on a steep, inaccessible cliff below the top, out of range from above or below, and stayed there. The people shouted at them lustily, but they remained there, knowing that it was a secure place. The great drive came to a standstill, and the hunting chief could see no way to get the sheep out.

Among the drivers was an Upper Thompson woman, the grandmother of the narrator of the story, who was married to a Similkameen man. She lived in Similkameen and was known to be resourceful and to have shamanistic powers. The mountain sheep was one of her guardian spirits, and on this occasion she was wearing a cap made of the headskin of an old ewe with horns attached, similar to that worn by the hunting chief. The leading Similkameen people held a consultation. They said, "All our friends will laugh at us if we can not get sheep for them." The Thompson woman said, "Yes; they certainly will." The chief then said to her, "Well, you may know something. I will give the leadership of this hunt to you; you shall be hunting chief." She answered, "Very well, but one thing you must promise." Then, pointing to the dog close to her side (a rather small and vicious-looking animal, that all the people hated), she said, "You must promise never again to abuse my dog. I will drive the sheep alone with my dog, and you may sit down and watch me." She approached the sheep, pointing first at them, then at the four points of the compass, but no one could hear what she said. Presently she gave a sharp call, and the sheep ran into a bunch, which she now pointed out to the dog. She said to it, "Friend, go and drive your friends so that they will all go up where the people want them." The dog rushed off and drove the sheep fiercely. When any of them scattered, he rounded them up again.

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He was very intelligent, courageous, fleet of foot, and long-winded. 173
The woman followed as fast as she could, encouraging him. The dog 224
drove all the sheep up, and the men in waiting killed a great number.

Sheep killed in the winter in a big hunt were usually temporarily 251
buried in the snow. Then the people made a good snowshoe road to 224
the main cache by walking back and forth on it repeatedly. When 482
the snow was well packed they dragged the carcasses down to the valley as near their homes as possible. When dragging the loads became too difficult, they cut up the game and divided it, the different families making separate caches in the snow, from which they carried the meat on their backs to their lodges from time to time, as they required it. Horses were employed in later days for this purpose wherever the nature of the gound and snow conditions permitted. Meat not needed immediately was dried, except in the winter, when it could often be kept frozen.

Dog halters of Indian hemp with bone toggles were used.[7] [231]

Hunting parties often carried nets for corralling deer in bushy parts 224
of the country. Nets were also employed near the main camps for capturing any deer which might come around. If fresh tracks were seen entering a clump of bushes, nets were set in the surrounding woods in the form of a half-moon, or sometimes, if it could be managed, in a circle. The shape and size of the corral varied according to the size of the area to be set, the arrangement of the bush patches, and the number of nets at hand. They were stretched across the open glades, the ends being fastened to trees and bushes. In places where the open ground was wide, and the net could not be drawn tight enough, the middle parts where the net sagged were held up and kept taut with light poles placed at intervals. Any space left open, owing to shortage of nets or because too inconvenient to be closed, was guarded by two men with bows and arrows, concealed one at each side. If no men were available, a woman lay down in the center of the opening, and if the deer approached, she jumped up and shouted, thus driving them back. The places where deer were most likely to run were netted first. When all was ready, one or two hunters entered the corral and started the deer out of the bushes. Sometimes this was done with dogs. The hunter let them loose on the fresh scent, and followed them on the run; or he simply let them go and remained at the opening of the corral. The other people hid here and there a short distance away. As soon as a deer was caught in the nets, they clubbed, speared, or shot it. In daylight, and when not too much rushed, deer sometimes did not attempt to pass through the nets, but ran around the corral until they came to the opening, where they were shot by the hunters. Often nets were set overnight in places to which the deer repaired during the night, with the opening of the corral

[7] a, p. 245 fig. 227

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224 toward the side from which the hunters expected the game to approach. At daybreak the people formed a half-moon, the ends of which extended toward the wings of the corral, and advanced rapidly, shouting at the same time. The startled deer ran ahead. In the semidarkness they did not notice the nets and became entangled in them. The people followed close behind and slaughtered them. This method of catching game was most successful for white-tailed deer, partly because they were generally most plentiful in bushy country and partly because they could not jump as high as mule deer. Nets were made of twine of Indian hemp (*Apocynum cannabinum*). They were about 2 to 3 meters high, and varied in length from 15 to 50 or 60 meters. Fences and snares similar to those of the Thompson [8] were used in many parts of the country for deer. Similar fences were employed in some places for caribou; but I can not say if the snares were of the same style.

Deadfalls were used for bear and some other animals, and small animals and grouse were caught in snares.

222 The eggs of waterfowl were gathered in the spring at all large nesting resorts.

173 The same stories are told in Okanagon and Similkameen as among
224 the Thompson, of certain men hunting grizzly with a double-pointed bone dirk and a stone club.[9]

226 FISHING.—I did not obtain detailed information regarding fishing utensils and methods of fishing; but these appear to have been the same as among the Thompson Indians. The Lake Indians, who fished a great deal, may have had methods of fishing in lakes similar to those of the Shuswap.[10] It seems that seine nets were used in some places. In the main rivers salmon were caught in dip nets.

Floats and sinkers were much used with nets by the Okanagon and Lake. Some sinkers were perforated at the end and provided with a groove passing over the end for tying. Two of these were found on Arrow Lake; one was made of a flat, elongated waterworn beach stone, 12 centimeters long, 7 centimeters at the widest part, and 2.5 centimeters thick. The hole had been drilled from both sides, and a worked groove extended from the perforation on each side to the small end of the stone.

Fish were also speared from the shore and in shallows with single and double pointed [11] spears with detachable heads. The single-pointed spear seems to have been by far most commonly used, while the reverse was the case among the Thompson. Fish, large and small, were speared with various sizes of the three-pronged spears.[12] These were generally used from canoes, but also from the ice and

[8] a, p. 247, fig. 228. [9] a, p. 249. [10] See c, pp. [illegible]. [11] See a, p. 261, fig. 261. [12] a, p. 262, fig. 262.

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from rocks overlooking the water. Spearing by torchlight was in vogue on lakes and on some of the rivers. 226

Small fish were caught with hooks and lines.

Weirs and traps of the same kinds as those used by the Thompson were employed in shallow streams and at the outlets and inlets of lakes. Where weirs were used, and salmon packed close together below the obstruction, spears and also some gaff hooks were employed for catching them. The latter had bone points and wooden handles.

Many Okanagon from Okanagon Lake and the upper part of Okanagon River, where salmon were scarce, went to fish salmon on the Lower Okanagon River. A few of the Similkameen people went to the Thompson and Nicola to fish. In like manner many Lake went down to near Marcus, Kettle Falls, and other places along the Columbia on the confines of the Colville. The chief salmon-fishing places in the territories of the Okanagon tribes appear to have been in the vicinity of Kettle Falls and Okanagon Falls. The Colville fished more salmon than any of the other inland tribes of this group. The Lake used canoes most extensively. The Similkameen and, next to them, the Sanpoil, fished less than any of the other tribes.

The importance of sheep hunting by Similkameen and Okanagon, 177
antelope hunting among the Sanpoil, caribou and goat hunting 224
among the Lake, like the difference in fishing and the use of canoes, 226
were caused by the different types of environment of the tribes. Other slight differences between north, south, east, and west were caused by trade influences and contact with border tribes. Hunting, especially of deer, was exceedingly important to all the tribes.

SEASONS.—Among the Okanagon the year was divided into four 805
seasons embracing 10 moons, and a fifth season embracing the rest of the year. The 10 moons were generally called by numbers, as among the Thompson, but most of them had descriptive names besides. The remaining moons were called collectively by the seasonal name of *pɛskaai'* ("late fall"). The names of the seasons, and their Thompson equivalents, are—

	Okanagon	Thompson
Spring	*pɛske'pts*	*ska'pts.*
Summer	*spa'nntck*	*spa'nntck*
Early fall	*stɛmɛlɪ'k*	*tɛmɛlɪ'k*
Late fall	*pɛskaa'i*	*stlwɛi'st*
Winter	*pesiɪ'stɛk*	*siɪ'stɛk*

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VI. TRAVEL, TRANSPORTATION, TRADE

501 CANOES.—Canoes were used more or less by all the tribes. Bands that had few canoes depended more on rafts. The Lake had an abundance of good bark in their country, and therefore used bark canoes entirely. They were all of the "sturgeon-nose" type. Most of them were made of white-pine bark. The Lower Kutenai employed the same style of canoe. At the present day most Lake canoes are covered with oiled canvas instead of bark. The Colville were not as well supplied with canoes as the Lake, and in fact procured most of their canoes from the latter. The Sanpoil had no canoes formerly. All they had were a few small, poorly made dugouts; and they say that probably long ago they had not even these. Good wood and good bark were scarce in their country, so they depended chiefly on rafts pointed at both ends and made of poles. Rafts made of bundles of tules were also employed, especially on lakes. They were pointed at the ends like the pole rafts. Pole and tule rafts were used also by the Okanagon and all the surrounding tribes, particularly on the small mountain lakes. The Okanagon also used bark canoes of the same shape as those of the Lake. Balsam was the common bark used by them. It seems that they seldom made dugout canoes until afte the advent of iron tools. The Similkameen people depended chiefly on rafts. They also made, at least during the past century, small dugouts of yellow pine, balsam, poplar, and cedar. In shape they were like one of those used by the Thompson Indians,[1] but usually shallower, and rather longer snouted. Dugout canoes had no ornamentation or painting. A common style of paddle among the Lake is about 1.2 meters long, nearly half the length being blade. The latter is very broad, with rounded end; and the handle is widened out at the end to a flat knob of round cross section. The knob forms a hand grip and the part where the points of the fingers cling just under the knob is slightly hollowed out, as in many eastern paddles. This type was used more or less by the different interior Salishan tribes; but paddle blades of the more northern Salish tribes were generally narrower.

Bark canoes were floored inside with loose strips of various kinds of bark, such as birch, cedar, spruce, and balsam, or instead of bark a flooring of brush or of long, light straight poles was used. For sitting or kneeling on, bunches of fir or balsam twigs and dry swamp grass were used. Small leaks were calked in the same way as knot holes; but large ones were patched with a strong piece of birch, balsam, or other bark cut out larger than the hole and sewed on, the arrangement of the stiches being similar to those on birch-bark baskets (a long and a short stitch), but not so close together. Afterwards the sewing and edges were daubed with pitch.

[1] c. p. 255, fig. 227.

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CARRYING.—Tump lines were made of rawhide, heavy buckskin, and of lighter skin doubled together. The ends consisted of long stout strings. Short double strings at each end, used by some Athapascan tribes, were not in vogue. Occasionally the leg skins of elk and caribou were used for the head strap. I did not hear of any woven tump lines. Dogs were not used for hauling purposes, either with travois or with sleigh. It seems also that dogs were not employed for carrying burdens, except in a few places. The Similkameen people claim to have used their dogs for carrying loads. 482 231

SNOWSHOES.—Snowshoes were used by all the tribes, and were the same as those of the Thompson. The types with cross sticks, like those of the Shuswap and Athapascan, were not used. The common snowshoe worn by the Lake was similar to one used by the Thompson.[2] The Lake snowshoes appear to have been slightly shorter than most of those used by the Thompson, and more turned up in front. In this way they were better adapted to climbing steep mountains. The Lower Thompson snowshoes also have these peculiarities. The common kind used by the Similkameen people was like the one illustrated in Figure 241[3] of the work here referred to. Snowshoes like those shown in Figures 239 and 242 of the same publication[4] are called by the Similkameen "lower-country snowshoes," whether with reference to the Lower Thompson, or to the tribes below on Columbia River, or to both, is not quite clear, but it seems that the Wenatchi and Columbia tribes are meant. 481

HORSES.—Horses were introduced probably early in the eighteenth century. For a time they remained scarce, as only a few were introduced at first, and for a long time they were much used as food. Horse stealing and horse trading probably also helped to keep their numbers down. However, by the end of the century they were numerous in some parts, and nearly all the Indians were mounted. Many people who were old or elderly when they were introduced, particularly women, never acquired the habit of using them. The Lake people, except a few in the south, never adopted horses, as their country was unsuited to them. The Lake tribe had no chance to become a horse people as long as they occupied their own territories. The few horses they employed were procured from the Colville. The latter, it seems, obtained their horses from the Kalispel, and occasionally from the Spokan. The Sanpoil got theirs from the Spokan, Colville, and Columbia. The Okanagon obtained their horses from the Sanpoil, Columbia, and Colville. The Similkameen say they saw horses first among the Okanagon, and got their horses chiefly from them. The Sanpoil have a story regarding their first horse, but do not state where it came from. They say that the 231 492 [173]

[2] c, p. 256, fig. 239. [3] c, p. 257, fig. 241. [4] c, pp. 256, 257, figs. 239, 242.

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173 231 492 earliest horses were all very small; and yet at first people were afraid to ride them, for fear of falling off. The first horse obtained was very gentle. The first person who mounted it rode with two long sticks, one in each hand, to steady himself. Another man led the horse slowly, and the rider shifted the sticks (as one does with walking sticks) as they went along.

492 HORSE EQUIPMENT.—The Indians soon learned to make saddles and all necessary horse equipment. The same styles prevailed, from the Shuswap and Thompson, south into Oregon, and east to the plains. However, materials and saddle blankets varied a little from place to place. Horses soon became generally used for riding and packing; and distant visiting, trading, and hunting journeys were 198 made easy. Horses also constituted a new source of wealth. A great impetus was given to intertribal trade, visiting, and even intermar- 492 riage; also new methods of hunting became possible, and transportation of large quantities of meat and fish could now be effected over long distances in a short time and with little labor.

439 484 TRADING AND TRADE ROUTES.—Before the arrival of the horse, trading journeys were made on foot, except among the Lake and in part among the Okanagon, who used canoes, as they had extensive waterways easy of navigation. As everything had to be transported on the back, trading was naturally confined to light and valuable articles, and trading trips were not so frequent as they were after horses came into use. Neither did as many people take part in them. It seems that formerly trade was in the nature of a gradual filtering through of articles from one end of a large expanse of country to the other. In some places a few people occasionally made special trading trips across mountain ranges and through uninhabited country to distant neighbors. After horses had come into use these trips developed into important affairs, undertaken regularly by large parties.

439 487 The two greatest salmon-fishing places were also the two greatest trading places—Okanagon Falls and Kettle Falls. The former was in the territory of the Okanagon, the latter in that of the Colville. Both were important trading points before as well as after the introduction of the horse. Before its advent, trade went north via Okanagon River and Okanagon Lake to the Shuswap. The journey was easy, being accomplished almost entirely by water. From the head of Okanagon Lake the Shuswap had only a short distance to carry their goods to the navigable waters of Spellumcheen River, Shuswap Lake, and South Thompson River, to Kamloops, which was a central point. Trade followed navigable waters from here west to Savona, and north by the North Thompson, at least 100 miles. This seems to have been an important route. No doubt, also, some trade went overland, by routes later used by horses, such as the Similkameen River; but it seems that these were of little importance in early times.

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In like manner from Kettle Falls trade went north, following the Columbia to Arrow Lakes and Revelstoke, where the Shuswap were met. Practically all this journey was by canoe, and most of it was quite easy. 439 487

It seems that in early times trade from the east flowed chiefly to Colville by way of the Pend d'Oreilles route, and trade from the south to Okanagon by way of Columbia River. These points, being under different influences, would differ to some extent in the character of their trade. No doubt there was always some cross-country trade between the Colville and Okanagon through the Sanpoil country, so that eastern, western, northern, and southern objects would be exchanged between these places. Some trade from the Columbia River would also reach Colville more directly by way of the Spokan tribe. It seems likely, however, that goods from Columbia River were carried north from Okanagon, while objects of barter obtained from the east were unimportant. In like manner it might be expected that the Colville traded more in eastern goods, less in those from Columbia River. Thus possibly the most direct route for eastern influences to reach the Shuswap would be from the Colville by way of the Lake, and for southern influences from Okanagon River, between the mouth and the falls, by way of the Lower and Upper Okanagon.

It seems that the Shuswap came into touch with the Lake by two main routes—by way of the Fire Valley and Caribou Lake to the upper end of Lower Arrow Lake, and farther north to the Columbia River at Revelstoke. Some people often traversed the river and the lakes between these two points, fishing and hunting with the Lake tribe. Occasionally some of their parties tarried several months on these visits, especially some of those who came by way of Fire Valley. Those who came to Revelstoke fished with the Lake tribe there. Some of them returned the way they came, after the fishing season was over; and others ascended the Columbia for hunting and trapping. Some of the latter met other Shuswap parties who reached the Columbia farther up, by way of Canoe River, and they frequently wintered at points on the Columbia.

As all the Shuswap reaching the Columbia came from as far west and north as Spellumcheen River, Shuswap Lake, and the Upper North Thompson, they traversed a long distance through mostly rough country, which would hamper any extensive trade development in this direction. Even in later days horses could not be used on those Shuswap trails, except by the southern, the Fire Valley, route. The contact here between Lake and Shuswap was between the poorest bands of both tribes. On the other hand, the head of Okanagon Lake was close to large centers of population. The homes of the Shuswap were only a little distance to the north, and the intervening

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country was easily traversed. It seems, therefore, that the bulk of the trade from the south must have come by the Okanagon route; and, as this trade route was rather from the southern Columbia than from the east, the Shuswap would be subjected to influences from the southern Columbia, The Dalles, and southward, rather than from the southeast and the plains. The Shuswap, being at the northerly end of the trade routes from the south, would act as distributers, in the same way as the Okanagon and Colville farther south; and, Kamloops being the nearest central point in their country, trade would gravitate to that place. It thus seems likely that trade from the south would reach the Thompson down Thompson River from Kamloops rather than by the cross-country routes from Okanagon to the head of Nicola River, and from Okanagon to the Thompson by way of the Similkameen and Nicola. The *Stuwi'x* tribe would also to some extent form a barrier to trade reaching the Thompson by the last-named routes, owing to the hostility that existed between them and the Okanagon immediately before the introduction of the horse. Their culture points to Thompson rather than Okanagon influence.

Following the introduction of the horse, trade conditions changed rather suddenly, and the old trade routes became of minor importance. Trade now passed across country with the greatest ease. The new main trade routes followed across the rolling, lightly timbered grassy plateaus, and through the open valleys, in almost straight lines from one place to another. A great cross-country trade sprang up between Okanagon and Colville. The latter place became of greatest importance as a trading center for a large area of the Plateau country. In fact, it became the great trade emporium of the interior Salishan tribes. Trade from The Dalles and Columbia River going east, and a great deal of that going north, came here by way of the Spokan and Okanagon. The eastern trade from as far as the plains came here by way of Pend d'Oreille River, and passed south, west, and north. The old Lake route to the north, being impossible for horses, was practically neglected. The great trade route to the north was now across country from Colville to Okanagon River; thence it branched off, about half of the volume of trade going up the Similkameen to the Thompson, and the rest passing on to Okanagon Lake. The volume of trade that passed north to the Shuswap and Thompson became very great. The routes traversed were natural ones for horses, through open, well-grassed country, without any physical barriers. Goods were transported up Okanagon Valley by horses, although no doubt some went by canoe, as before. From Okanagon Lake a number of branch routes came into use, leading to the Thompson and Shuswap. Trade to the latter tribe went on to the head of the lake, as before. From there one route was to Spellumcheen River

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and thence to Shuswap Lake. As already stated, this was probably the most important route before the advent of the horse. A second route led to Shuswap Lake by way of Salmon River. This route was now more important than formerly. The third route, now much the most important one, was across the Upper Salmon River, by way of Grand Prairie, directly to Kamloops. A branch of this trail went from Grand Prairie to Douglas Lake and to the Nicola and Thompson. A minor trail went from the west side of Okanagon Lake, across a narrow piece of intervening plateau, to Nicola and Thompson Rivers; and another one, from Penticton, at the foot of the lake, joined the main Similkameen trail to the Nicola and Thompson. 439 487

Thus it seems that before the introduction of the horse the Shuswap and Thompson tribes were exposed to less influence through trade from the southeast and the plains and to more from the south and Oregon country. As the old trade routes led more directly to the Shuswap than to the Thompson, the former tribe would be more influenced by whatever cultural influences followed them. After the introduction of the horse, conditions were reversed; and these tribes came under a considerably greater influence from the southeast, which before long was further augmented by the great annual movements of the more eastern of the Plateau tribes to the plains for buffalo hunting. The trade routes which now came into vogue led rather to the Thompson than to the Shuswap, and therefore the former tribe now became subject to influences brought in by trade. [177]

In early times some trade was carried on between the Lower Kutenai and the Lake tribe. Parties of the former frequently came to the mouth of Slocan River, and occasionally to the mouth of the Kootenai, to buy salmon. They left their canoes above Bonnington Falls; and after living a couple of weeks with the Lake tribe, and eating plenty of fresh salmon, they departed, carrying their fish over the portage. Sometimes parties of the Lake tribe visited the Kutenai on Kootenai Lake, occasionally going as far as Creston, where they engaged with them in games and did a little trading. Trade between the Lake tribe and the Kutenai was not increased by the introduction of the horse, but rather the reverse was the case.

The chief articles obtained in trade from the Thompson appear to have been dried salmon, salmon oil, salmon pemmican, coiled basketry, dentalia, some stone celts, and the like. The principal goods exchanged for these were horses, dressed buffalo skins and robes, dressed moose skin (rarely caribou skin), painted buffalo hide bags and parfléches and woven bags of the Nez Percé type.

As stated already, there was not much direct trade between the Okanagon and Thompson before the days of the horse, and what there was seems to have been confined chiefly to salmon pemmican and dentalia, which were exchanged for Indian hemp and dressed

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439 skins. The Okanagon traded the same commodities to the Shuswap
487 and to the Thompson. The Okanagon procured dentalia from the Shuswap, and it is probable that before the introduction of the horse most of these shells were obtained from them.

In July and August, when the route was open, Similkameen and Okanagon sometimes crossed the Cascade Mountains and visited the people of Hope on Lower Fraser River. After horses became common this trade became important and was followed annually. Large packs of dried fish and oil, and in later days even salted salmon, were transported over this trail.

They sold to the Lower Fraser people Indian-hemp bark and twine, dried service berries, and dressed buckskin, in exchange for the best kinds of dried salmon, salmon oil, dentalia, and other shells.

From the Columbia it seems that marine shells, bags of the Nez Percé style, products from The Dalles country, some horses, salmon, coiled basketry, and probably some stone implements and woven robes, were procured in exchange for articles common to all the tribes, such as Indian hemp, robes, clothes, dressed skins, etc.

Some horses and buffalo skin were procured from the Spokan chiefly by the Sanpoil; but there was not much direct trade with this tribe, although Sanpoil visited the Lower Spokan. The Sanpoil appear to have done most of their trading with the Colville on the one hand and the Okanagon on the other.

The Colville procured horses, painted bags and parfléches, buffalo robes, etc., from the Kalispel, in exchange for dried salmon, and some articles reaching them from the west and north, such as shells.

The Lower Kutenai sometimes traded painted bags, parfléches and deer-skin robes to the Lake for dried salmon, and the Lake sold some bark canoes to the Colville. They also sold some products obtained at Colville to the Shuswap, receiving in return chiefly marmot robes and dentalia.

It seems that slaves were procured chiefly from the Columbia tribe. Tobacco and certain kinds of roots were trade articles to some extent. Camas roots, for instance, were often sold to the Thompson, and the latter sometimes sold one or two kinds of roots to the Okanagon. Red paint was sold by the Similkameen people to both the Okanagon and Thompson, and parties of these tribes also came to the Tulameen Forks or Vermilion to gather it themselves. Pipes and pipestone of red, brown, green, mottled, yellowish, bluish, and gray colors were interchanged. The bright-red catlinite came from the east, chiefly through the Kalispel. Green soapstone came chiefly from the Thompson. I learned nothing regarding early trading in copper and iron. It would seem that these metals were not in use to any great extent before the advent of the horse. Buffalo-skin tents reached the Thompson. Small, flat, disk-shaped beads of shell and

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bone, used very much by the Thompson and all the tribes for necklaces, may have been made by some or possibly by all of the tribes, but there is evidence that most of them came in trade from the Columbia tribe and The Dalles. Robes of all kinds were valuable, and were exchanged between all the tribes; as were the best kinds of clothes, good weapons, and good tools. 439 487

Everything in use had more or less of a set value, which varied in different parts of the country, according to the demand and supply of the commodity.

Families in the same tribe and even the same band, and even individuals who were comrades or next-door neighbors, often traded among themselves. Indian hemp, Indian-hemp twine, and dressed skins, chiefly deerskins, were staples, and although almost equally common to all the tribes of the interior, were in demand constantly because they were so much required for manufactures and clothing. All commodities could be bought with them. The Coast Indians never carried goods inland, as they did in Alaska and in the north, where Athapascan tribes inhabited the interior. [438]

The Okanagon and Colville appear to have been the chief traders among the central tribes, both before and after the introduction of the horse. The Okanagon traded from one end of their country to the other, north and south, and the Sanpoil and Lake tribes did the same east and west. The Colville did no carrying, or hardly any. Their country was small and the surrounding tribes all came to them. Before the introduction of the horse hardly any tribe went beyond the borders of their own country for trading; but afterwards, in times of peace, some parties of the chief trading tribes, such as the Okanagon, for instance, went to the adjoining tribes, and sometimes into the territory of other tribes beyond. The Okanagon occasionally came to Lytton and Kamloops, and they have been known to go to La Fontaine and Lillooet.

VII. WARFARE

WEAPONS OF OFFENSE AND DEFENSE.—The weapons of the central tribes appear to have been almost the same as those of the Thompson. Spears about 2 meters in length were common. Their points were of flaked stone, bone, and antler. In shape, some were long and narrow, and others somewhat leaf-shaped. War knives were of the same shapes and materials as spearheads. After the arrival of the fur traders iron took the place of other materials for spearheads and knives, and long double-edged war knives were made like those of the Thompson.[1] Tomahawk clubs with stone and antler heads were in use. In later days these were replaced by the trader's tomahawks 411 713 [177]

[1] a, p. 388, fig. 268.

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of iron, including the pipe tomahawk. Bows and arrows have already been mentioned.

A number of different types of war clubs were in use. The three kinds with round stone heads used by all the Thompson were common. One kind had a rigid head with rawhide shrunk over it;[2] another kind had a flexible head consisting of a stone enclosed in a bag of dressed skin;[3] and the third kind consisted of a stone enclosed in rawhide, with a short flexible handle of twisted rawhide or a loop of heavy thong. Some of these appear to have been grooved, but most of them were enclosed in hide. War clubs in a single piece were also common. Some of these were of hard wood.[4] Shorter stone clubs, probably of jade and serpentine, of nearly the same shape[5] as the wooden ones, were used principally by the Okanagon. Possibly most of them were obtained in trade from Wenatchi and Columbia. Clubs made of a single piece of elk antler were common. Usually the sharpened stub of a tine at the head formed a spike. The Similkameen claim that his was the most common war club among them. A crooked club of stone and wood, or entirely of either material, was in use. It resembled somewhat the crooked war club of eastern tribes, but had no ball or spike. This style may have been introduced from the plains, but quite possibly it may have been modeled after some of the elk-antler clubs which were of this shape naturally. The crooked club with ball and spike was introduced in later days by the fur traders. Straight wooden clubs set with from one to eight spikes of stone or antler were also in use. Iron clubs came into use after the traders came. They were shaped somewhat like a machete. I did not learn the exact distribution of the various kinds of clubs among the four tribes, but it seems that all kinds were more or less used everywhere. A club with elongated head of rounded stone[6] may have been introduced from the plains. A club with elongated head of flat stone was indigenous.

Cuirasses of rods of wood and of slats of wood were in use among the Okanagon and Sanpoil, and some of heavy hide were also employed. Some of the latter were low, and only encircled the waist. Tunics of thick elk hide were worn by a few men. I did not hear of helmets of any kind, nor of long hide shields.[7] Small shields were universal. Most of them were made of thick hide sewed to a wooden hoop. From one to three thicknesses of hide were used.[8] Some of those of a single piece of hide were rendered arrow proof by a thick coat of glue and sand on one side. Some shields had no hoops. One kind was exactly like the shields used on the plains. All the hide

[2] *a*, p. 264, fig. 247.
[3] See Thompson, *a*, p. 264, fig. 248.
[4] See Thompson, *a*, 265, fig. 251.
[5] See Yakima, *i*, figs. 62, 63.
[6] Bull. 30, Bur. Amer. Ethn., pt. 1, p. 313.
[7] See Thompson, *a* p. 266, fig. 255.
[8] Field Museum, 111961.

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shields were circular or nearly circular. A few oval-shaped shields of slats of wood were used.[1]

Breastworks were used in warfare. Some were made of loose stones and earth. They were made in lines in several ways, according to the position to be defended. Some were in tiers, some in straight lines, others were semicircular, and a few entirely circular. I did not obtain any detailed information regarding stockades and fortified houses.

WARS. *Wars between the Stuwi'ɬ, Thompson, Okanagon, and Shuswap.*—Long ago the *Stuwi'ɬ* (the Athapascan Nicola-Similkameen tribe) had frequent wars with the Thompson. This was at a time before the latter had intermarried much with them. The Lytton band of the Thompson were the people who attacked the *Stuwi'ɬ* most frequently. The Shuswap and Okanagon also attacked them. The latter drove them away from near the mouth of Similkameen River, and occupied their territory there; and the same may have been done by the Thompson near the mouth of the Nicola River. The Thompson ceased to attack the *Stuwi'ɬ* after they had intermarried considerably with them, as they were afraid of killing their own kin, or, as they say, of "spilling their own blood." The Okanagon, for the same reason and also because they made fast friends with the Thompson and became their allies, also ceased to attack the *Stuwi'ɬ*. During all of the past century at least, the Thompson, *Stuwi'ɬ*, and Okanagon never fought one another. The Thompson became friendly with the *Stuwi'ɬ* first. The Shuswap, however, continued to attack them throughout the first half of the past century, and sometimes also attacked individuals and parties of Thompson and Okanagon who happened to be camping with the *Stuwi'ɬ*. Most of the Shuswap war parties came from Savona and Kamloops. In some raids they were successful, while in others they were defeated and most of them killed. In some fights, Thompson and Okanagon helped the *Stuwi'ɬ*. In all these wars the other tribes were the aggressors; for the *Stuwi'ɬ* acted only on the defensive, and never sent any parties into the territories of their enemies.

When hunting in the Cascades, Similkameen parties often met Lower Thompson in the country back of Hope and Chilliwack, but they were always friendly. They never met Coast Indians, nor Klickitat, in the Cascades. The former never hunted far back in the mountains, and the latter did not go so far north. They say that Thompson hunting and war parties sometimes went a long way south along the Cascades, but the Similkameen people did not go far.

I did not hear of wars of any Okanagon tribes against Columbia, Wenatchi, Spokan, Kalispel, and other southern and eastern Salish tribes. Long ago, about 1700, the Shuswap had wars with the

[1] Field Museum, 111962.

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726 Okanagon. Once a large Shuswap war party from Savona and neighborhood was defeated at *Namtū'stxn* ("place of ambush") and nearly all of them were killed. Another Shuswap war party had many men killed by falling over a cliff below Penticton. It seems that this war party came over the plateau to the bluffs above the valley, which they reached in the evening. Here they halted to observe some camps in the valley below. They were noticed by some Okanagon scouts, and in the night time were surrounded by a strong party of Okanagon, who shortly before daybreak attacked them suddenly. Many of the Shuswap, not knowing the locality, fell over the precipice in the dark. Some others escaped to isolated rocks, where their retreat was cut off by the steep cliffs, and they were shot there after daylight. A number of others escaped through the Okanagon in the dark, and reached home. Their war chief was killed.

Wars with Kutenai.—The Lake say that they had no wars with the Shuswap, nor with any other tribe except the Kutenai. With the Lower Kutenai they had some small fights and one great war. It is not remembered exactly how it started; but the Kutenai tried to drive the Lake away from Lower Kootenai River, and to take possession of the salmon fisheries at the mouth of Slocan River. A number of fights occurred, with advantage sometimes to one side, sometimes to the other. At last the Lake held a council, and said, "We better kill all the Kutenai, and then there will be no more trouble." At this time the Lake tribe was very numerous, and men came from all parts of the tribe. A large expedition went up Kootenai Lake and attacked the Lower Kutenai of Creston. They killed a great many people, and after that the Kutenai ceased to attack them. In some expeditions Shuswap helped the Lake against the Kutenai. The Lake say that sometimes independent war parties of Shuswap appeared in the Lake country on their way to attack the Kutenai. The Lake tribe sometimes gave them assistance in crossing the Columbia. It seems that there has been no war between the Lake and the Kutenai since about the beginning of the past century.

Wars with the Nez Percé and Yakima.—The Sanpoil say that according to traditions the Sanpoil and Nespelim led very peaceful lives, sometimes for decades at a time, neither attacking nor being attacked, although meanwhile they heard of many wars among other tribes. Their chiefs always favored peace, although all bands had war chiefs and a certain number of trained warriors. Once, sometime in the latter part of the eighteenth century, or at least previous to the coming of the white traders, a large war party of Nez Percé attacked the main camp of the Sanpoil, at a time when most of the able-bodied men were away on a hunting expedition in the mountains. Nearly 200 women, children, and old people were killed. The Sanpoil asked the assistance of the Okanagon and Colville to revenge the

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massacre; and two years afterwards the warriors of the three tribes had congregated in the Sanpoil country, preparatory to starting on the great war expedition, when a large war party of Nez Percé and Yakima appeared. Having had such an easy victory before, and two years having passed without any reprisals by the Sanpoil, they thought the latter were easy marks. The Yakima, probably including Paloos, had heard of the easy victory of the Nez Percé, and a number of them had joined the Nez Percé to have a share in the next victory. The Sanpoil and their allies hid their strength from the enemy, and let them attack. In the battle which followed the Sanpoil and their allies completely routed the enemy and chased them for many miles. All the enemy were killed except four men, who managed to escape. After this severe defeat the Nez Percé and the Yakima never attacked the Sanpoil again.

Wars with the whites.—The Okanagon tribes remained neutral during the Spokan and Yakima wars against the whites, except a few men, chiefly Okanagon (and Sanpoil?), who individually joined the Spokan and Coeur d'Alène. Some of the overland parties of whites who proceeded from California and Oregon to the Fraser River gold-diggings in 1858–1860, when passing through the Okanagon country, were attacked and harassed by the natives, who opposed their passage at some points by erecting breastworks and shooting from them, setting fire to the grass, stampeding horses, picking off stragglers, and even attacking camps. In one instance a large white party was driven to the river and forced to cross. A number of whites were killed in these skirmishes. About 1875, owing to strong feeling engendered by the failure of the Government to provide reservations and make treaty with the Indians, the Okanagon and Shuswap tribes made a compact to attack the whites and drive them out of their territories. This was frustrated by the strong influence of Chief *Tcelahitsa* of the Douglas Lake band.

Feuds.—Feuds between families occurred, although it is said not as frequently as among the Thompson. They were sometimes settled by intervention of chiefs and leading men, who acted as arbitrators. Often blood money had to be paid. Michel Revais told me the following regarding a feud among the Nicola Okanagon:

Chief Nicolas,[10] who lived at Douglas Lake and the head of Okanagon Lake, was considered head chief of the Okanagon on the Canadian side of the line. He had a son called *Kɛsaskai'lɛɛ*, a tall, very fine-looking man, and a daughter Marie,[11] who married William Peone, near Colville. She was tall and good-looking, like her brother, and had tattoo marks at the corners of her mouth. *Kɛsaskai'-*

[10] See Genealogy of Douglas Lake Chiefs, p. 267 (4.9).

[11] According to the genealogy, the woman was the second wife of Peone, and no relative of *Kɛsaskai'lɛɛ*. Peone's first wife was a sister of *Kɛsaskai'lɛɛ*.

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578 *lzz* killed his wife and her paramour near Douglas Lake, and then took refuge on the American side with his sister Marie and her husband. Much ill feeling was caused among the Indians of the band, who took sides in the matter. The relatives of the people killed were warlike and of a revengeful disposition. They threatened to kill members of the chief's family, and it seemed likely that much blood would flow if the affair were not settled quickly. Chief Nicolas called the people together and considered the case. He then paid for his son's deed "blood money" consisting of a lot of horses, some cattle, and a number of robes, and settled the case. Some time after this, in 1862, Michel Revais, Peone, and two or three others came through from Fort Colville with a drove of cattle. *Kxsaskai'lzz* joined them. When they reached the open ground near where Chief Nicolas and many of his people were camped at Douglas Lake, *Kxsaskai'lzz* withdrew to a clump of trees with his gun and two pistols, saying that he would remain there and fight, as he expected to be attacked. The others went on, and entered the chief's lodge. Nicolas asked for his son, and they told him where he was. He said, "Bring him in! He need not be afraid. I have paid his debt in full measure, and no one will harm him now." *Kxsaskai'lzz* then came in to his father's lodge. About 1860 Nicolas was an old man. He owned a great many horses and a number of cattle at that time. A few small plots of land were also cultivated by him and his people.

VIII. GAMES AND PASTIMES

524 I did not learn much about games. The dice game, played by women with marked teeth of beaver and marmot, was common. It seems to have been played in the same, way as among the Thompson, and the marks on the dice were the same, or nearly the same.[1] The guessing-stick game of the Thompson was in vogue at least among the Similkameen and Okanagon.[2] The ring-and-lance game was a favorite among all the tribes.[3] The ring-and-dart game[4] and the pin-and-ball game were in vogue among all of them, and seem to have differed little, if any, from the same games among the Thompson. Lehal, or the hand game, was universal, and played by both sexes. Ball games were played by both sexes. They appear to have been similar to those of the Thompson.[5] Several arrow games were played, including one of shooting arrows at a rolling ring of grass. It seems a ring with meshes was also used in one game, which may have been similar to a game among the Cœur d'Alêne.[6] Cat's
526 cradles were common to all the tribes. Foot racing, and in later days horse racing, were much in vogue. A famous rendezvous of

[1] a, p. 272, fig. 256.
[2] a, pp. 272, 273.
[3] a, p. 274.
[4] a, pp. 274, 275.
[5] a, pp. 277, 278.
[6] See p. 122.

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the Upper Okanagon for athletic sports, racing, shooting, and other games was at a place a little below Penticton. Parties of Thompson and Shuswap and others from the south went there to compete. 526

IX. SIGN LANGUAGE

A sign language was in use, but little is now remembered of it. Some of it is still employed as an adjunct to speech and in giving signals when hunting. The signs are said to have been similar to those formerly used by the Thompson and Shuswap. Probably it was not as well developed or perfected as the sign language which in later days came in from the east. Many of the Sanpoil and Colville became adepts in the use of the later sign language, and it is still employed to some extent by them in talking with strangers. Some of the signs in both types were the same or only slightly different; others were quite distinct. After the coming of the fur traders the Indians learned more or less French, especially those living near the trading posts. The Colville especially learned to speak a great deal of French. It seems that Chinook jargon did not come into use until about 1840, being introduced first by employees of the fur companies who had lived on the lower Columbia. 201

X. SOCIAL ORGANIZATION

ORGANIZATION.—The social organization of the tribes was practically the same as that found among the Upper Thompson and eastern Shuswap. There was no hereditary nobility;* and there were no clans, phratries, or societies that I could learn of. It seems that long ago animals and birds were imitated in dances (other than in the guardian spirit dance), but the dances did not belong to any societies or groups. The person who introduced and led the dance had generally received it or the inspiration of the dance in a dream or vision, and other Indians joined in helping him. No society was formed to control the dance and the song belonging to it. 565 575 621

Each tribe was divided into bands, which consisted of varying numbers of loosely connected families, who made their headquarters in a certain district and under a single chief. Some families, however, would winter with one band and summer with another. It seems that long ago the number of bands, and therefore also the number of chiefs, was less than lately. The area controlled by each band and the population of each were, on the other hand, greater and some bands had several villages or camps all under one chief who lived at the main village.

CHIEFS.—Later on, it would seem, people of some of the minor villages began to consider themselves as distinct bands, with chiefs 622

*I presume this means that, although there were hereditary chiefs, their families did not form a nobility, that the prestige was connected with the chieftaincy alone.—F. B.

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622 of their own. Often these chiefs were not of chiefs' descent. For instance, it is said that in the early part of the past century there were only three or four real chiefs in the Nicola-Similkameen country—Nicolas, at Douglas Lake, Upper Nicola (he had Spokan, Okanagon, and some *Stuwi'x* blood [1]); *Soxkokwa's* ("Sun"), in the central part of Nicola Valley (he was half *Stuwi'x* and half Thompson); and Martinus [2] (also of mixed descent), in Similkameen. Later *Nawi'eseqsn* ("raised high head" or "able to be high head") became recognized chief in the central part of Nicola. He was pure Thompson, and leader of the Thompson people who settled in the Nicola Valley. At his death he owned about 1,000 head of horses. Some say that at the same time *Skwá's* was chief of the Upper Similkameen. At the present day and for some time past there have been three chiefs in Similkameen, one at Douglas Lake besides the head chief, and five in Nicola Valley. Of these, at least six are of almost pure Thompson blood. It seems that during the last 35 years the church and the Indian Department have fostered the tendency, if in many cases they have not actually created it, to recognize as chief a leading man of each little community.

555 There were two classes of chiefs—hereditary chiefs of bands, and
622 others who became chiefs through their ability. The latter might become recognized chiefs through prowess in war; by accumulation of wealth and distributing it in feasts, as presents to their own people and in entertainment of strangers; through wisdom in council, especially if combined with a gift for oratory. Chieftainship of the second class was not hereditary.

624 All war parties and hunting parties had temporary chiefs, as among
756 the Thompson, and most bands had regular war chiefs. Besides the war chief, almost all the larger war parties had a war shaman, who was supposed to advise as to the disposition of the enemy, to help secure victory and prevent surprise or defeat. Large hunting parties often took with them a shaman or a man who had special power over the game to be hunted. These men were believed to have the power of placating the animals, drawing them to the hunters, making them tame, telling the whereabouts of game, and, if shamans, preventing the bewitching of the party or of the game by other people. Some of these men and shamans were also believed to have power over the weather.

There were also dance chiefs, whose office was more or less temporary; but it seems that the chiefs of the religious dances were perma-
622 nent. They were leaders in public praying at the dances. The hereditary chiefs of bands were looked upon as fathers of the people, and gave advice on all internal matters of the band. They exhorted the people to good conduct, and announced news personally or through criers. To some extent they regulated the seasonal pursuits of the

[1] See "Genealogy of the Douglas Lake Chiefs," p. 267 (4.9).
[2] Nicolas and Martinus were names said to have been given them by the first fur traders.

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people. They looked after the maturing of the berries, personally or by deputy, in their respective districts. They kept time by notching sticks, and occasionally made records of notable events. They were often referred to, in case of dispute, regarding dates, the name of the month, etc. They gave decisions and admonitions in petty disputes and quarrels, and sometimes, when asked to arbitrate, they settled feuds between families. They had little power to enforce any decrees. This was done by public opinion. Some of them had messengers or helpers, who acted generally in a persuasive way as peace officers. 622

There were no female chiefs. Children of all kinds of chiefs, both male and female, had a certain prominence because of their ancestry and training; and strangers generally preferred to camp with them rather than with people less known, where they might not be as safe nor as well entertained. 554 622

There were no permanent councils. A chief or prominent man might call for a council of the chiefs or of the people at any time, if he had important news. As a rule, the band chief called the councils in his band. The councils and meetings were generally open, and all people had a right to attend and speak, if they wished. Announcements of councils were generally made by criers, of whom there was one or more in each band. Dances were also often announced by the public crier, but sometimes the drummers simply went to the dance place and began to sing, and then people knew there would be a dance. 623 203

It seems that there was one recognized head chief of all the tribes, except possibly the Lake. Although this tribe were canoe people, some families were nomadic. It appears that their bands averaged less people than those of the other tribes. After part of the Okanagon territory had come under American jurisdiction and the other part under Canadian, there were two head chiefs of the tribe—one on each side of the line. 622

It was considered the duty of all chiefs, particularly of peace chiefs, to be hospitable, help the poor, show a good example, and give small feasts or presents to the people from time to time.

GENEALOGY OF THE OKANAGON CHIEFS

The following genealogy was collected by Mr. Teit from Chief Alexander Chelahitsa and several other Indian informants. Only the important chiefs' families have been followed out in detail and the genealogy does not contain all the individuals who are known to be descendants of the first *Pɛlkamū'lăx*. The genealogy embraces six generations and a few individuals of the seventh generation. 173 622

1.1. *Pɛlkamū'lăx* (*Pilɛkɛmū'laux*), "Rolls-over-the-Earth," a chief of the *Sɛnʒomi'nux* or *sɛnʒomē'nic*, "salmon people"; Upper Spokan; the principal branch of the Spokan. Married presumably a Spokan woman. He was born presumably between 1675 and 1680.

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622 2.1. *Pɛlkamû'lăx*, a chief in the same tribe. He was born presumably between 1705 and 1710. For some reason he left his own tribe and lived chiefly among the Sanpoil, Okanagon, and Shuswap. He had other children besides the four sons here mentioned. Since they were not prominent their names have been forgotten. He died at an advanced age at *Sălt'lx*ᵘ "heaped-up stone house," an ancient Okanagon stronghold near the junction of the Similkameen and Okanagon Rivers. It is said that when he was young he went several times on buffalo hunting expeditions to the plains. During his lifetime there was a period of severe warfare in the Okanagon region. The Indians believe that at this time the *Stuwi'ɛ* were driven out of the lower Similkameen region. He married first a Spokan woman (2.1 *a*); second, a Shuswap woman at Kamloops (2.1 *b*); third, a Sanpoil woman (2.1 *c*); fourth, an Okanagon woman, daughter of the chief at *Sătilxᵘ* (2.1 *d*).

3.1. A son of 2.1 and 2.1*a*, whose name is not remembered, married a Spokan woman. The order of the four children of 3.1 is uncertain. According to some the daughter was the eldest; according to others, the youngest child. The three sons all married and left descendants among the Spokan. He became chief of the *Sɛnzomt'nic* and was the ancestor of several Lower and Upper Spokan, including *Nkwislpo'* (Walking-Outside) and his brother *Koti'lzko'* (Big-Star) or *Nkeaskwĕ'loɛ*, commonly known as Oliver Lot, late chief of the Lower Spokan on the Spokane Reservation.

3.2. *Kwolĭ'la*, chief of the Kamloops Band of the Shuswap; married a Kamloops woman (3.2 *a*). He was known also as *Tŏkĕ'n* (possibly a corruption of Duncan as he was called by the traders). He had more children than those mentioned here. His half-niece (4.8) was adopted by him. (See under 3.4.)

It is said that the Kamloops chief preceding *Kwolĭ'la* was *Talɛza'n* who was killed on a war expedition in which the Sekanai were driven out of the upper North Thompson and Yellowhead districts. He was also engaged in wars with the Cree and is said to have been wounded in a fight with them.[1] The Kamloops chieftaincy did not descend in *Kwolĭ'la's* family. His successor was *Kwi'mtsɛzɛn* (a name also used by the Thompson), who was not related to *Kwolĭ'la*. His successor was Jean Baptiste Lolo, commonly known as St. Paul. About 1864 he was succeeded by Louis *Xlɛzzle'zkɛn*, not a relative of St. Paul, who held the chieftaincy until his death in 1915 at the age of 87 years. The present chief is a young man, Elie La Rue, chosen by Chief Louis before his death, and confirmed by election by the tribe. Some informants say that *Kwolĭ'la* was succeeded by *Tslăkă'n* or *Slăkăn* (male grizzly bear), whence the Indian surname Logan.

[1] *c*, pp. 545-554; and Franz Boas, Report on Northwestern Tribes of Canada, British Assn. Adv. of Science, 1890, pp. 86, 87 (reprint).

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Baptiste Logan, a chief at the head of Okanagon Lake, lately deposed by the agent, is a grandson of this man. The same informant claims that a chief named *Patea* preceded Louis as chief.

3.3. *Sizwi'lxɛkɛn*, chief of the Sanpoil. He married a Sanpoil woman. He had more children than those mentioned here. It is said that most of the later Sanpoil and Nespelim chiefs are his descendants.

3.4. *Pɛlkamû'lâx*, head chief of the Okanagon. He married first, an Okanagon woman from *Nkama'pɛlɛks* (3.4*a*), at the head of Okanagon Lake; and second, a *Stuwi'x* woman from Similkameen, perhaps partly of Thompson descent. The order of birth of his children is uncertain.

Pɛlkamû'lâx became a noted chief and was known far and wide. During his early life he was much engaged in war. These wars commenced in his father's time or before and continued for many years—many Okanagon as well as people of other tribes being killed. *Salî'lx*ᵉ where he made his headquarters was considered the chief seat of the Okanagon tribe (or at least of the northern division). The old name of the place is said to have been *Okanâ'qen*. *Pɛlkamû'lâx* built a fort here of stone and afterwards the place became generally known as *Salî'lx*ᵉ, "heaped-up (stone) house," with reference to the fortifications of stone. It is said there was also a cave near there, the approach to which was defended with breastworks of stones. In case of necessity the people took refuge in it, and from there no party could approach, except under cover of night, without being observed. This place is said to have been impregnable and war parties of Thompson, Shuswap, Kutenai, and others who assaulted it were easily beaten off. *Kwolî'la* (3.2), the Kamloops chief, had heard of the many attacks by enemy war parties on *Pɛlkamû'lâx* and determined to go and see him. His people tried to dissuade him, telling him it was very dangerous for any one to visit him, for his people had been attacked so often that they trusted no one and attacked all strangers on sight who approached their place. Seeing that *Kwolî'la* was determined to go, the Shuswap and the people of *Nkama'pɛlɛks*, who at that time were a mixture of Shuswap and Okanagon, offered to accompany him in an armed body, but he refused their offer, saying he would go alone. As he was leaving, his people told him, "*Pɛlkamû'lâx's* people will kill you before they know who you are, and even if they know, they may kill you." *Kwolî'la* answered, "I am *Pɛlkamû'lâx's* brother, and will go and see him alone." Arriving on the open ground before *Pɛlkamû'lâx's* house, the people ran out to meet him in battle array. *Pɛlkamû'lâx* recognized him and was glad to see him. He took him to his house and kept him as his guest for a long time. *Kwolî'la* advised *Pɛlkamû'lâx* to forsake *Salî'lx*ᵉ and go

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173 622 north with him. He told him, "*Salī'lx*ª is a bad place to live in. You will always have trouble as long as you stay there." *Pɛlkamū'lăx* was persuaded. It was early summer, and he and his people traveled north with the *Kwolī'la* to *Komkɛna'tko*, "headwaters," now called Fish Lake, in the Nicola country. This place was at that time in Shuswap territory, for the Shuswap claimed the country south of Kamloops around the head of the Nicola River. Stump Lake, Douglas Lake, Fish Lake, and Chaperon Lake were all in Shuswap country. This country at that time was full of elk and deer, and there were also many sheep, bear, and other game. Prairie chicken, grouse of all kinds, and water fowl were plentiful, and the lakes teemed with fish. Here at Fish Lake *Kwolī'la* made a lasting agreement with *Pɛlkamū'lăx*, giving him the perpetual use over all the Shuswap territory of the upper Nicola Valley, south, east, and west of Chaperon Lake, comprising Douglas Lake and Fish Lake. The *Stuwī'ɛmux*ª and *Ntlakyā'pămux* held the country west and south around Nicola Lake and Minnie Lake to the Similkameen. *Kwolī'la* said, "You will have the country for yourself and your people as your own. I will live as your neighbor at *Tɛɛɛoi'tcɛn* (Chaperon Lake) and will retain all the country from there north. You will make Fish Lake your headquarters in the summer and I will summer at Chaperon Lake so that we may be close neighbors part of each year. You will give me your daughter, *Kokoimălks* (4.8), to be my foster child and she will always live with me, but your son (4.9) you will keep with yourself." *Pɛlkamū'lăx* had only two children at this time, both of them very young. After this *Pɛlkamū'lăx* and most of his people spent their summers in their new country with headquarters around Fish Lake and Douglas Lake, and in the wintertime lived at *Nkama'pɛlɛks*. Henceforth *Salī'lx*ª was deserted of permanent inhabitants and was no longer the main village of the Okanagon. Those people who did not go with *Pɛlkamū'lăx* moved north to different parts of the Okanagon Lake country and especially to the head of the lake around *Nkama'pɛlɛks*. The latter place became an important Okanagon center. Not many years after this, owing to its fine grazing, many of the people of the old *Salī'lx*ª band, and others of the *Nkama'pɛlɛks* band, who were now much mixed with them, began to winter around Douglas Lake and Fish Lake, forming as it were a new band. However, even up to the present day they look upon themselves as merely an offshoot of the *Nkama'pɛlɛks* and Okanagon people and as really one with them. Each year when *Pɛlkamū'lăx* left for his winter quarters at *Nkama'pɛlɛks*, *Kwolī'la* at the same time left to winter at Kamloops. Being head chief of the Okanagon, *Pɛlkamū'lăx* often traveled to all the bands of the tribe, visiting first here and then there. He also traveled extensively among the neighboring tribes, visiting the *Stuwī'ɛ*, Upper Thompson,

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Shuswap of Kamloops, and it is said, the Wenatchi, Columbia, Sanpoil, Spokan, and Kalispel. He went a number of times buffalo hunting to the plains, by way of the Flathead country, and was therefore well acquainted with chiefs and people of all the tribes to the south and east as far as the Cœur d'Alêne, Nez Percé, Wallawalla, Yakima, Kutenai, Shoshoni, and Blackfoot. On his last trip to the plains his party met near Helena, Mont., the first white men they had seen (viz, Legace and MacDonald, explorers and trappers of the Northwest Co.). On the return trip these men accompanied the party as far west as the Columbia River, where they wintered with the Colville chief. After this *Pɛlkamū'lāx* traveled around in his own country and within the borders of the neighboring tribes, telling of the wonderful men he had seen on his recent trip. *Kwolī'la* invited him to Kamloops to tell of the event. He accompanied the Shuswap to their salmon-fishing and trading rendezvous at Pavilion and Fountain, on Fraser River. Here he was mortally wounded by an arrow, in an altercation with a Lillooet chief. When dying he charged *Kwolī'la* with the guardianship of his son, *Hwistesmexe'qɛn* (4.9), and asked him to see that he avenged his death. (For full particulars of this part of the history of *Pɛlkamū'lāx*, see Dawson, "The Shuswap People," pp. 26, 27; and Wade, "The Thompson Country," pp. 13–15.)

4.1. Āli', married Donald McLean (4.1*a*), in charge of the Hudson Bay Co. post at Kamloops; born 1801, killed in the Chilcotin war 1864. (See Father A. G. Morice, History of Northern British Columbia, pp. 264–270, 279, 307–313.) He had a second wife who was half Shuswap. With her he had three sons, Alan, Charles, and Archibald, who along with Alexander Hare (whose mother was Lower Thompson from Boston Bar), were hanged in 1881 for the murder of whites in the Kamloops district. By a third wife, partly Carrier, he had several children, John and others.

4.2. *Skwa'lkwɛl*
4.3. *Tcɛmā'wia* } Left descendants among the Spokan.
4.4. *Nɛkeeskwa'*

4.5. *Tak.lē'sqɛt* (rain cloud, or descending cloud?), married a Shuswap woman (4.5*a*), died at Kamloops, very old. He had other children besides those noted here.

4.6. *Tahwū'lkɛnɛm*, married.

4.7. *Yenamusī'tsa*, "surrounded robe." He had other children besides the one recorded here.

4.8. *Kokoimālks* or *Koimā'lks*, married. She was adopted by *Kwotī'la* (3.2).

4.9. Nicolas *Hwistesmetxē'qɛn*, "Walking Grizzly Bear" born 1780–1785, died about 1865. This name is said to be of Spokan origin and was inherited. The name Nicolas was given to him by the traders.

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173 622 The Indians pronounced it, *Nkwala'*. He married 15 wives (according to other informants 17) from the Okanagon, Sanpoil, Colville, Spokan, Shuswap, *Stuwi'ɤ*, Thompson, and perhaps others. His children who grew up numbered about 50 and many of their descendants are now living on the Colville, Spokane, and Coeur d'Alêne Reservations as well as in southern British Columbia among the Okanagon, Shuswap, and Thompson. One of his daughters, Mary *Sukomê'lks* (5.7), married one of the Peones (Pion [1]) in the Colville or Spokane country. One of his sons, *Kɛsɛka'luɣ* (*Kɛsaskai'lɛɛ*) (5.8), "Bad Man," was well known. I did not try to get a list of Chief Nicolas's wives and children as the head chieftainship did not descend to them, but instead to his adopted son and nephew *Tsɛlaxi'tsa* (5.10), the son of his sister *Saɣɛnâ'lks* (4.11). Charles *Tcere'pqɛn*, a Spokan from the Coeur d'Alêne Reservation and a descendant of Chief Nicolas, visited his friends at Kamloops, Nicola, and Spences Bridge in 1912.

This man became even a more famous chief than his father and the Nicola Valley, Nicola River, and Nicola Lake are named after him. The fur traders called the region of the upper Nicola, "Nicolas's country," and the river which flowed through it "Nicolas's River." Later the lake and valley were given the names from the river. Nicolas was given his name Nicolas by the French Canadian traders who conducted the temporary trading post at the head of Okanagon Lake. When a young man, Nicolas was placed in charge of this post by the trader, who had to leave for a winter. On his return the trader found everthing at the post in good order and many valuable skins collected by Nicolas. In reward he gave the latter a present of 10 guns with plenty of ammunition. About this time the Kamloops chief, *Kwɛl'la*, visited him and reminded him of his duty to avenge the death of his father. Nicolas at once prepared himself for the warpath and sent invitations to the neighboring tribes to join him in his war expedition against the Lillooet. It is said about 500 warriors of the Okanagon, Upper Thompson, *Stuwi'ɤ*, and Shuswap assisted Nicolas in this expedition, which swept through most of the Lillooet country. They killed about 300 or 400 Lillooet and took many young women and children captive. On this expedition some of the Lower Lillooet are said to have seen the first horse and heard the first gun—a number of the war party being armed with guns and some of them being mounted on horses. Most of the Lillooet, however, had seen horses on Fraser River long before this date and some of the upper division may have owned horses. Guns, however, were still unknown among them at this time. Both before and after this war expedition the hundreds of warriors made several elk drives in the upper Nicola country on a grand scale, driving great numbers

[1] The Peones are descended from a French Canadian Péon (?) who was in the service of the Northwest Co. Peone Prairie in the Spokan country, is named after one of them.

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of these animals into inclosures and over cliffs, thus hastening the extermination of elk in that country. (For fuller particulars of this war expedition see McKay in Dawson, "The Shuswap people," pp. 27, 28; Wade, "The Thompson country," pp. 16–19; Teit, "The Lillooet Indians," p. 246.)

Chief Nicolas, it is said, was quite as widely known as his father and made several trips to the plains buffalo hunting. According to some, on one of these trips he had a fight with the Blackfoot in which the latter were defeated. He was also the chief who came down to Nicola Lake and buried the Thompson and *Stuwi'x* victims of the Shuswap raid at Guichon. (For a mention of this see Smith, "Archaeology of the Thompson River Region," p. 432.) An interesting account of Chief Nicolas's scheme to outwit Tod (who was in charge of the Hudson's Bay post at Kamloops) and take the trading post (about 1846) is mentioned in Bancroft's History of British Columbia and a fuller account is given by Wade. ("The Thompson Country," pp. 63–66.) The fur traders recognized Nicolas as the most powerful and influential chief in the interior of British Columbia. He was noted for his sagacity, prudence, honesty, and fair dealing, and was rather a peacemaker than a fighting man. He was greatly respected by the Indians and his word was law among his own people and even among the neighboring tribes. He overshadowed all the other chiefs of his time in power and influence. Like other head chiefs, he usually had a bodyguard of young warriors who did his bidding and accompanied him on all important trips and visits to neighboring chiefs. During his lifetime the Okanagon and neighboring tribes became acquainted with the white man; first with the fur traders in the very early years of the last century, and then about 50 years later (about 1856–1864) with the first gold miners and settlers. On the advent of the latter, Nicolas used his great influence for their protection and in preventing the Indians making war on them. During the Fraser River trouble between the Thompson and whites (1858–59) he advocated peace although preparing for war, and had the affair not been settled when it was, he might have joined the Thompson against the miners. Although repeatedly asked to join in the Spokan war against the whites, he refused to embroil his people, claiming that he was with King George and the Queen. He was an ally of the latter and wore the medals the Queen and King had presented to him. Having his territory controlled by the Queen, he expected to be dealt fairly with, for the Queen and her subjects, the fur traders, had always been fair with the Indians. He was sorry that the country of the Spokan had come under the control of the Americans. It seems this attitude of Nicolas and the fact that the southern part of the Okanagon country became American territory and the northern part Canadian (the international boundary passing

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622 through it a little south of the middle) brought it about that the American Okanagon, after Nicolas's death, recognized a different head chief. According to some his name was *Tōnā'sqɛt*. He was not of chief's descent and, it is said, secured his reputation through war and horse raiding. Chief Nicolas was also noted as a very wealthy man. He had numbers of fine robes and other wealth, large bands of horses, and before 1858 or 1860, had a good many cattle, the first of which he had obtained some years before from Indians and whites or half-breeds in the Colville and Spokan countries. He also cultivated some patches of corn, potatoes, and probably tobacco before 1860. He obtained the seed from traders at Kamloops or from traders and others in the south. Nicolas died at Grand Prairie about 1865, in the fall of the year. His body was taken to Kamloops by a great cortege of Indians and temporarily buried near the Hudson Bay fort. During the winter a large number of Indians remained with the body, and either the traders or the Indians or both kept a guard of honor over it in military style during the winter. In the spring it was exhumed and carried on horses to *Nkāma'pɛlɛkɛ*, where it was finally buried. Chief Nicolas generally (or at least very often) wintered at *Nkama'pɛlɛkɛ*, as his father *Pɛlkamū'lăx* had done, and he considered this place his real winter quarters.

An Okanagon informant gave me the following names as those of leading chiefs in various tribes about 1850, or in the latter days of Chief Nicolas. Adam, at Shuswap Lake, leading chief of the "real Shuswap"; William, at Williams Lake, and *Ło'xɛɛm*, at Soda Creek, leading chiefs of the Northern or Fraser River at Shuswap; *Cɛxpē'nĭlɛm*, at Lytton, head chief of the Thompson; *Pā'lak*, at Spuzzum, leading chief of the Lower Thompson; *Kirkwa'* or *Kɛsawĭ'lɛɛ*, "become bad," at Fort Shepherd, leading chief of the Lake; *Yēlɛmɛɛstū'lɛɛ*, at Kettle Falls, leading chief of the Colville. Gregor *Yokumtĭkɛn* was chief of the Nkamip band of the Okanagon when they talked with Commissioner Sproat.

One informant told me the following about *Tōnā'sqɛt*.

"*Tōnā'sqɛt* was not a chief nor descended from any chiefs. He first became prominent in the following manner. In 1858 some of the Okanagon were fighting the whites who came overland with pack trains and horses via the Okanagon route to the newly discovered gold diggings in British Columbia. Many of the white parties were killed. Horses were also stampeded and stolen from them. Most of the fighting took place near the British Columbia line. In all there were never more than 70 or 80 Okanagon fighting and most of them had no guns. *Tōnā'sqɛt* was one of their number. Once they fought a large party of whites and stopped them from passing through. They had to retreat and change their direction. Then a still larger party of whites came on the scene. The Indians set fires in the grass on the

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flanks of the party, and another large fire ahead of them which spread into the trees. They separated and fired shots from behind the fires. The white party came to a halt and made ready for an attack. There were probably less than 20 Indians at this time while the whites must have numbered about 150. *Tōnā'sqɛt* made himself leader of the Indians. He left half of his men here and there at the sides and front to shoot off their guns while he with the others rode down on the camp of the whites. The latter thought the Indians were going to attack them and prepared to shoot. *Tōnā'sqɛt*, who was ahead, held his gun above his head and called out, "Don't shoot, we are friends." He said to the whites, "I have great numbers of my warriors all around, to the sides, and in front and behind you. They are waiting behind these fires. At my call they will come out and overwhelm you, but I do not want to do this. I want to be your friend and treat you well, but I am chief of all this country and I want you to recognize me by paying some tribute for using and passing through my country." The whites believed him; they wrote down his name and gave him many presents. He and his following then allowed them to pass on, gave them directions, and did not molest them any further. After this, other white parties recognized him as chief, not knowing any better, and always gave him presents. In this way *Tōnā'sqɛt* gained considerable influence and came to be called chief, but he was really no chief, although later the American Okanagon recognized him as such to some extent. *Tōnā'sqɛt* himself, after Nicolas's death, claimed to be head chief of the Okanagon who lived on the American side of the line.

4.10. *Sukomê'lks*, married a Hudson Bay Co. employee in the Okanagon or Colville country. According to some informants she was a daughter, not a sister, of Chief Nicolas (4.9). There may have been two individuals of the same name. She had more children than those here recorded.

4.11. *Sapẓɛna'lks*, married *Xalɛkskwai'lôẓ* of *Tutɛkskū'lôẓ* (4.11 *a*), a little below Keremeous, Similkameen. She was the favorite sister of Chief Nicolas. She died giving birth to her first child, who became Chief *Tsɛlaxī'tsa* (5.10). Her husband was almost pure Okanagon.

5.1. Donald McLean, married Julienne (5.1 *a*), daughter of Chief Jean Paul, of Kamloops. Donald McLean was famous as fiddler and Government scout. He was living at Kamloops, 1916, aged over 80 years. He had more children than enumerated here.

5.2. Duncan McLean.

5.3. Alexander McLean, living near Kamloops, 1916. He had more children living than enumerated here.

5.4. A daughter, married Donald(?) Manson, Lac La Hache, a Hudson Bay employee or son of a Hudson Bay employee, of Scotch descent.

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5.5. *Nχo'mqɛn*, "Painted Head," married a Shuswap woman (5.5 *a*.) He died at Kamloops, 1913, as an old man. He had more children besides Julia (6.8) .

5.6. *Ratcā'χɛn*, "Tied Arms." He died among the Sanpoil about 1900, a very old man. He had more children besides *Ratcā'χɛn* (6.9).

5.7 Mary *Sukomē'lkɛ*. See 4.9.

5.8. *Kɛɛɛska'luχ* (*Kesaskui'lex*). See 4.9.

5.9. Julie. Married William Peone (5.9 *a*) in the Spokan country.

5.10. *Tɛɛlaxī'tsa*, adopted by Chief Nicolas (4.9). He had 12 wives. Best known among them were (1st) an Okanagon woman from *Nkama'pɛlɛks* (5.10 *a*); (2d) *Panā'lkɛ*, "Folded Dress," from *Nkamtci'nɛmuxᵉ* (Spences Bridge) (5.10 *b*); (3d) Marie *Mɛmī'χtsa*, "Hanging-loose Robe," a Kamloops (5.10 *c*); (4th) Sophie, from Spences Bridge, a younger sister of *Panā'lkɛ* (5.10 *d*); (5th) *Tikumtī'nɛk*, "Smooth Bow," an Okanagon mixed with Colville (5.10 *e*); (6th) *Seisi'tko*, or *Sisi'ntko*, "Two Waters," of *Ka'lɛmix* (Guichon), Nicola Valley (5.10 *f*); (7th) a woman whose name is not remembered (5.10 *g*); (8th) *Kant'sta*, of *Ka'lɛmix*, Nicola Valley (5.10 *h*).

Tɛɛlaxī'tsa was the most prominent chief in the interior of British Columbia in his day, and was noted as an all-round good man. He was the recognized head chief of the Okanagon tribe on the Canadian side of the line and the only chief of the Okanagon in the Nicola country. He was the chief who carried on the negotiations with Government Commissioner Sproat regarding the tribal territory and hunting and fishing rights of the Okanagon, and the laying off of reservations for the people at Douglas Lake, Fish Lake, Quilchena, Guichon, and around the head of Okanagon Lake (*Nkama'pɛlɛks*, etc.). Like his uncle, Chief Nicolas, he had great faith in the Queen and the Queen's laws, and expected his people to be dealt with by the Government in the fairest manner regarding all the rights that they claimed in the territories inherited from their forefathers. About 1875 and 1876, when there was great dissatisfaction among the interior Salishan tribes in British Columbia because of white settlement on their lands and the failure of the Government to make treaties and proper agreements with them regarding their land and hunting rights, etc., *Tɛɛlaxī'tsa* calmed the other chiefs and repressed the people, telling them the Queen would eventually see to it that the Indians would be dealt with fairly. He was friendly to the settlers and did not try to run them off. He simply asked them questions and let them understand that they were trespassing on land still possessed by the Indians. About this time an alliance was formed by most of the Shuswap and Okanagon chiefs for the purpose of a combined attack upon all white settlers, and there only remained the word of Chief *Tɛɛlaxī'tsa* to set the country aflame. He stood out against all the others and advocated a peaceful policy. Through his efforts a

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serious Indian war was avoided. The Indians were appeased shortly afterwards by the arrival of Mr. Sproat and the apparent desire of the Government to acknowledge the rights of the Indians. However, considerable dissatisfaction remained among many. *Tsɛlaxī'tsa* was considered a wealthy chief and a good speaker. He died about 1884, after having chosen his son Alexander *Xwistesmexe'qɛn* to succeed him as head chief of the tribe. After his death two of his other sons became local chiefs of subbands, and another a church chief (so called). *Tsɛlaxī'tsa* survived most of his wives.

6.1. John McLean.

6.2. Rosie McLean.

6.3. Alick McLean, about 1885. In wild excitement, he ran into the Indian village at Kamloops and shot some Indians. When he did the same a second time he was shot by the Indians.

6.4. Charles McLean, lately of Edmonton, Alberta.

6.5. Duncan McLean.

6.6. Alfred McLean.

6.7. John McLean.

6.8. Julie, living 1916 at Kamloops.

6.9. *Ratcá'ɣɛn*, living 1911 among the Sanpoil on the Colville Reservation.

6.10. *Nkeaskwai'lɛx*.

6.11. A daughter, who married an Okanagon man and has a family.

6.12. *Elɛmɛlpōsɛman* or *Iamɛlpō'sɛmɛn* (good heart); married *Xaikwa'tko* (— water) (6.12 *a*) and *Sixwī'lɛa* (6.12 *b*), both Thompson from Nicola. He had several children living in 1915. He inherited his father's medals, two of which had belonged to Chief Nicolas, one of them a King George III medal. Shortly after his father's death he became chief of the band at *Kalɛmēx* or Guichon. This band was originally *Stuwī'ɣ* and later Thompson and *Stuwī'ɣ*, and not at all in the territory of the Okanagon. Owing to the slaughter of most members of the original band by the Shuswap (see Smith, Archaeology of the Thompson River Region), followed by the settlement of many people of Okanagon origin at the place, the Okanagon element outweighed the Thompson and *Stuwī'ɣ*, and the Douglas Lake chiefs assumed control. *Iamɛlpo'sɛmɛn* died about 1901 and his half brother *Tsɛlaxī'tsa* (6.16) became chief of the band as well as of that of Douglas Lake.

6.13. George, married, but without issue.

6.14. *Kwoitpī'tsa*, married an Okanagon man and had a family living in 1915.

6.15. Alexander Nicolas (Nicola), *Xwistesmexe'qɛn*, "Walking Grizzly Bear," and *Sɛkɛlepkē'qɛn*, "Little Coyote Head"; married *Swaɣrpī'nak*, "Surviving Bow," of the upper Thompson (6.15 *a*),

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who died in 1914. He was hereditary chief of the Okanagon. All his children died young. His adopted son, Tommy Alexander, lives at Fish Lake.

6.16 John Celestin (*Salista'*), *Tsɬaxī'tsa*, "Standing Robe," married a woman from the Upper Thompson, partly of *Stuwī'ɬ* descent (6.16 *a*). In 1915 he had an only married daughter who lived with her parents. He was chosen by his father to succeed him as head chief of the Okanagon, which title he held by hereditary right and gift. He lives at *Nkama'pɬɛks* and at Fish Lake, as his fathers before him. He was living in 1916, aged about 74 or 75. Like his father and grand uncle, he is a shrewd man. After his father's death he became church chief by appointment by the priests. After the death of his half brothers, *Iamɛlpō'ɛmɛn* (6.12) and Basil (6.19), he became chief of the Douglas Lake and Guichon bands. He is said to be the wealthiest chief in British Columbia. He made one trip to Europe, visiting England, France, Belgium, Germany, and Italy. He has been several times in Okanagon representing his tribe.

6.17. Saul, died a number of years ago.

6.18. François, died a number of years ago.

6.19. Basil. Became chief of the Douglas Lake band after his father's death, as his half brother Chief Alexander, the head chief, did not wish to act as a band chief. He was shot and killed, in a brawl among Indians on the Granite Creek Trail, by Charles *Sxpaxpspā'ɣɛn*, "Striped (?) Arms," of *Nsē'skɛt*, Nicola division of the Upper Thompson, about 1885. He was succeeded as chief by his half brother, John *Tsɬaxī'tsa*.

6.20. Narcisse, died a number of years ago.

6.21. Michel, married Thérèse (6.21 *a*), of the Upper Thompson, mixed with the Colville. She is a younger sister of the shaman Baptiste *Ululamē'llst*, "Iron Stone," who lived at Potato Gardens, on Nicola River, 16 miles from Spences Bridge. The family were half Upper Thompson and half Colville mixed with Okanagon.

6.22. *Kopkopēllst*, married *Tsalutā'llks* (6.22 *a*), of Douglas Lake, a daughter of *Tsɛxī'nɛk*, "Standing Bow," a sister to *Kaxpē'tsa*, "sticking out bottom of robe," of the Spences Bridge band. This family is half Upper Thompson and half Okanagon in blood.

6.23. *Saɬamā'llks*, married Napoleon, of the Nicola Thompson. He died a number of years ago.

6.24. A woman whose name is not remembered. She was shot and killed by her husband, who shortly afterwards was shot and killed by her (?) relatives.

7.1. James Michel, married Maggie, a Thompson woman from Lytton. She was reared on the Colville Reservation in Washington, being fostered by a sister of his mother, who was married there. He received some education in the American schools and when he grew to manhood came back to his native place, where he received a share

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in the reservation at Guichon. He died near 1903 aged about 40 years. He had no children. After his death his wife went to the Quilchena Creek Reserve, Upper Thompson tribe, where she was living, 1916.

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INDIVIDUALS IN OKANAGON GENEALOGY

1.1. *Pɛlkamū'lăx* (Upper Spokan); born about 1675. See p. 263.
2.1. *Pɛlkamū'lăx* (Upper Spokan); born about 1705. See p. 264.
2.1*a*. A Spokan woman. See p. 264.
2.1*b*. A Shuswap woman, Kamloops. See p. 264.
2.1*c*. A Sanpoil woman. See p. 264.
2.1*d*. An Okanagon woman, daughter of the chief of *Salī'lxu*. See p. 264.
3.1. Man, name unknown. See p. 264.
3.1*a*. A Spokan woman. See p. 264.
3.2. *Kwolī'la*. Shuswap chief, Kamloops. See pp. 264, 265, 268.
3.2*a*. A Kamloops woman. See p. 264.
3.3. *Sizwī'lɛxkɛn*. Sanpoil chief. See p. 265.
3.3*a*. A Sanpoil woman. See p. 265.
3.4. *Pelkamū'lăx*. Head chief of the Okanagon. See p. 265.
3.4*a*. An Okanagon woman from *Nkama'pɛlxks*. See p. 265.
3.4*b*. A *Stwī'ɛ* woman, perhaps partly Thompson. See p. 265.
4.1. *Ālī'*. See p. 267.
4.1*a*. Donald McLean. A Scotchman. See p. 267.
4.2. *Skwa'lkwɛl*. See p. 267.
4.3. *Tɛɛmā'wia*. See p. 267.
4.4. *Nɛkeeskwa'*. See p. 267.
4.5. *Takɛlē'sqɛt*. See p. 267.
4.5*a*. A Shuswap woman. See p. 267.
4.6. *Talwū'lkɛnɛm*. See p. 267.
4.7. *Yenamusī'tsa*. See p. 267.
4.8. *Kokoimā'lks* or *Koimā'lks*. See pp. 264, 266, 267.
4.9. Nicolas *Xwistɛmɛxe'qɛn*. Born about 1780. See pp. 266, 267–270, 271, 272.
4.10. *Sukomē'lks*. See p. 271.
4.10*a*. An employee of the Hudson Bay Company. See p. 271.
4.11. *Sapɛɛna'lks*. See pp. 268, 271.
4.11*a*. *Xalɛkskwai'lăx*. See p. 271.
5.1. Donald McLean. See p. 271.
5.1*a*. Julienne, daughter of Chief Jean Paul, Kamloops. See p. 271.
5.2. Duncan McLean. See p. 271.
5.3. Alexander McLean. See p. 271.
5.4. A daughter, married Donald Manson, of Scotch descent. See p. 271.
5.5. *Nxo'mqɛn*. See p. 272.
5.5*a*. A Shuswap woman. See p. 272.
5.6. *Ratcā'ɛɛn*. See p. 272.

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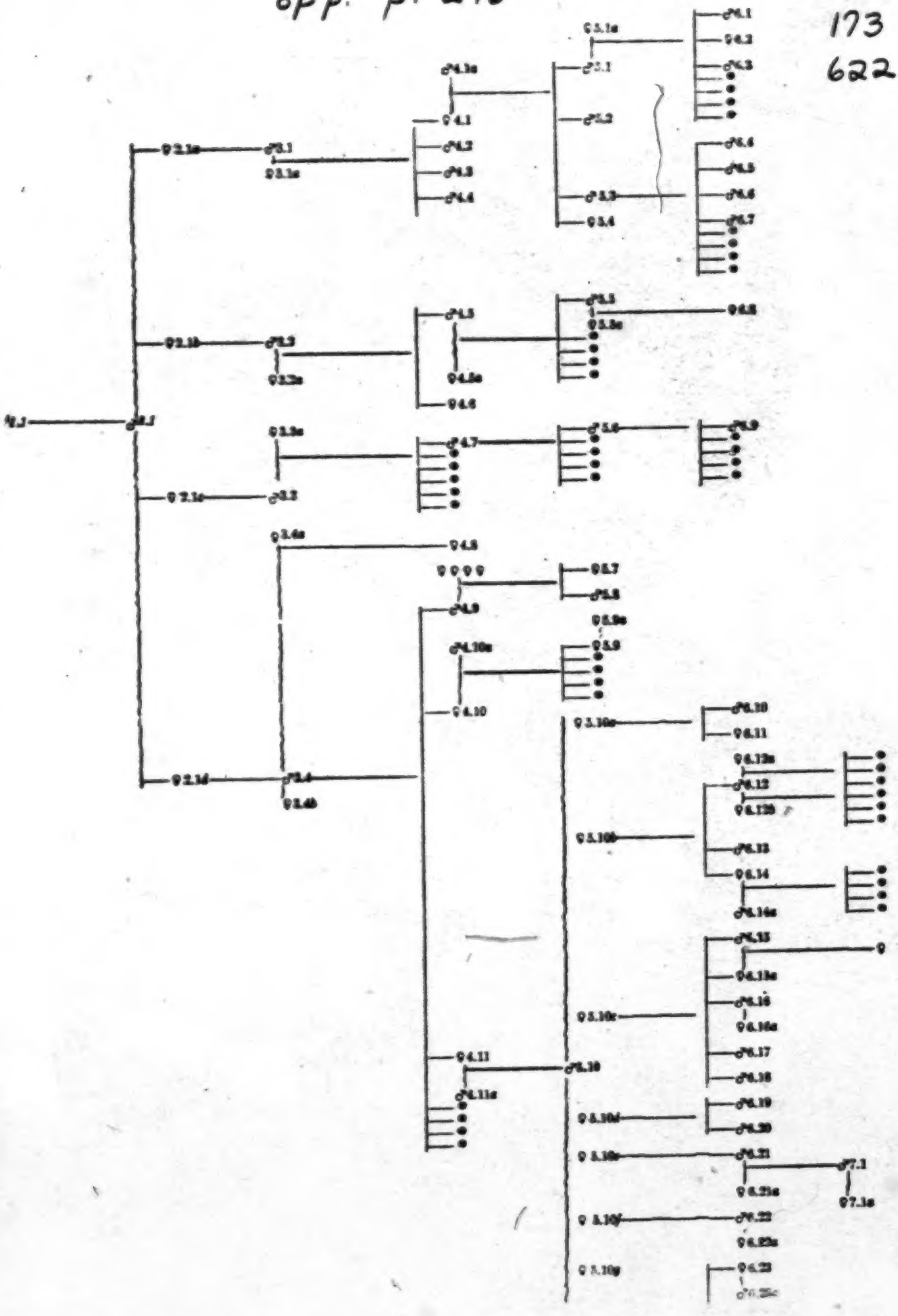

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5.7. Mary *Sukomē'lks*. See pp. 268, 272.
5.8. *Kɛsɛska'luɣ* (*Kesaskai'leɣ*). See pp. 259, 260, 268, 272.
5.9. Julie. See p. 272.
5.9*a*. William Peone. See p. 272.
5.10. *Tsɛlaɣī'tsa*. See pp. 268, 271–273.
5.10*a*. An Okanagon woman from *Nkamā'pɛlɛks*. See p. 272.
5.10*b*. *Panā'llks*, a Spences Bridge woman. See p. 272.
5.10*c*. *Marie Mɛmī'ɣtsa*, a Kamloops woman. See p. 272.
5.10*d*. Sophie, younger sister of 5.10*b*. See p. 272.
5.10*e*. *Tikumtī'nɛk*, an Okanagon-Colville woman. See p. 272.
5.10*f*. *Seisi'tko*, *Sisi'ntko*, a Nicola woman. See p. 272.
5.10*g*. A woman whose name is not remembered. See p. 272.
5.10*h*. *Kanī'tsa*, a Nicola woman. See p. 272.
6.1. John McLean. See p. 273.
6.2. Rosie McLean. See p. 273.
6.3. Alick McLean. See p. 273.
6.4. Charles McLean. See p. 273.
6.5. Duncan McLean. See p. 273.
6.6. Alfred McLean. See p. 273.
6.7. John McLean. See p. 273.
6.8. Julie. Kamloops. See pp. 272, 273.
6.9. *Ratcā'ɣɛn*. Colville. See pp. 272, 273.
6.10. *Nkeaskai'lɛɣ*. See p. 273.
6.11. A woman of unknown name. See p. 273.
6.12. *Elɛmɛlpōsɛmɛn* (*Jamɛlpōsɛmɛn*). Guichon. See pp. 273, 274.
6.13. George. See p. 273.
6.14. *Kwoitpī'tsa*. See p. 273.
6.15. Alexander Nicolas *Xwistesmeɣe'qɛn*. Head chief of the Okanagon. See p. 273.
6.15*a*. *Swaɣɛpī'nɛk*. Upper Thompson. See p. 273.
6.16. John Celestin. *Tsɛlaɣī'tsa*. See pp. 273, 274.
6.16*a*. Upper Thompson woman. See p. 274.
6.17. Saul. See p. 274.
6.18. François. See p. 274.
6.19. Basil. See p. 274.
6.20. Narcisse. See p. 274.
6.21. Michel. See p. 274.
6.21*a*. Therèse. Upper Thompson woman. See p. 274.
6.22. *Kopkopēllst*. See p. 274.
6.22*a*. *Tsalutā'llks*. Douglas Lake. See p. 274.
6.23. *Sapɣɛnā'llks*. See p. 274.
6.23*a*. Napoleon. Nicola Thompson. See p. 274.
6.24. A woman, name forgotten. See p. 274.
7.1. James Michel. See p. 274.
7.2. Maggie, a Lytton woman. See p. 274.

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567 SLAVES.—Slaves, for the most part, were young women made captive in war; but a few were procured in trade from the south. A few of the Okanagon slaves came from as far away as the Snake country in Oregon, and Rogue River and Shasta, by way of The Dalles. A few Lillooet and Coast slaves were procured by Okanagon from the Thompson tribe. The Lake tribe had hardly any slaves. Captive women were generally well treated, and their children were considered members of the tribe. Only in quarrels were they sometimes called "slaves."

551 NAMES.—The naming system was almost the same as that of the Thompson, and the majority of male and female names had the same name suffixes as those found among the Thompson and Shuswap. In a few places irregular names taken from animals, plants,[5] and dreams, corresponding somewhat to names common among the lower Thompson, were more common than the regular names with name suffixes.[6]

421 PROPERTY.—The tribal territory was common property, and free to all the people for hunting and fishing, berrying, and root digging, but people of one band did not, as a rule, pick berries or dig roots in the grounds near the headquarters of another band without first obtaining the consent of the chief in charge of the territory, and then only at the proper season. Some grounds were tribal and not under the authority of any particular chief. Game was divided and shared among all the people who hunted; the one who killed it had no special rights. On the return of a hunting party some meat was given to the people who had not hunted, although they had no claim to it. Presents of meat, fish, berries, roots, seeds, etc., were given from one family to another, especially during the winter; and these presents were not necessarily repaid, although they generally were by an exchange of food. It seems that snares, deer fences, and deer nets were private property, the same as traps, weapons, dogs, and horses. Eagle cliffs were the property of bands in most cases.

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527 FESTIVALS.—The Okanagon tribes appear to have had even less festivals and social ceremonies than the Thompson. No "letting-down" (*niciɑ'nk* or *ntsehɑ'nk* or *tɑɔto'ɣɛm*) customs were in vogue; and there were hardly any potlatches (*ɯɑu'ɛm*). The latter custom was introduced from the Thompson to the Similkameen and Okanagon, but never took a strong hold. Only about six men are known to have given potlatches, and now the custom seems quite dead. A kind of supper given by one family to another was common in the wintertime among neighbors. The family feasted gave a return feast. As stated already, chiefs and leading people gave feasts and presents

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[5] For instance, *A'lemɛn* (root of *Fritillaria pudica*). There is a shaman of this name.

[6] For examples of Okanagon names see "Genealogy of Douglas Lake Chiefs," on pp. 283 to 278. The names *Skell's*, *Wsi'pkɛn*, and others, used by men in Similkameen, are also employed by the Thompson.

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527 from time to time. Singing and dancing were indulged in at nearly all entertainments and gatherings.

534 MUSICAL INSTRUMENTS.—Drums used to beat time for singing and dancing were exactly like those of the Thompson. Rattles were also used in singing and dancing. They consisted of pebbles inclosed in wood, horn, or hide. Deer-hoof rattles attached to the ankles, knees, waist, elbows, and wrists were used. Others were attached to the end of a short stick. Beating of sticks on a hide or a board was also common in some kinds of dancing and singing. Rasps of notched sticks were also in vogue. In a few dances, such as the praying dance, there was no accompaniment to the singing. Flutes and whistles of several kinds were in use for serenading, but they were not used at dances.

276 PIPES AND SMOKING.—Smoking was indulged in by nearly all the adult men and by some of the women. Ceremonial smoking was practiced, especially at the beginning of serious undertakings, such as councils. Long ago the tubular pipe was in use. Some of these had figures of animals carved along the top and others were carved like an animal's mouth.[8] The simple bowl pipe was also in use, and the elbow pipe, which in later days supplanted all others. A disk-shaped stone pipe [9] was fairly common among the Okanagon, but I have not heard of its use among the Thompson. It may have been introduced from the south. Pipes were sometimes made of knots of wood. The tobacco smoked was the same kind as that used by the Thompson, and the kinnikinnick was also the same. It is said that a kind of clay pipe was sometimes made long ago.

XI. BIRTH, CHILDHOOD, PUBERTY, MARRIAGE, DEATH

843 PREGNANCY.—Numerous restrictions were put on a pregnant woman, especially during her first pregnancy. The object was to insure health and strength to the woman and her child, an easy delivery, and safety from supernatural harm for both mother and child. Pregnancy, especially the first time, was considered "mystery" in almost the same degree as adolescence and menstruation. The restrictions were almost the same as among the Thompson. The most important during the first pregnancy were the following: The woman had to wash and bathe regularly in cold water. She prayed to the Day Dawn. She had to avoid all bad smells, quarreling, agitation, and anything that might surprise or shock her. She must not eat any flesh of large game, but only that of birds and fish. She must not eat turtle. All flesh that she ate must be at least a day old. Her husband had to bathe often and to pray and purify in the sweat house.

844 BIRTH.—Women at childbirth were attended by an older woman, generally the mother, aunt, or grandmother, sometimes by more than

[8] See g, fig. 113; Field Mus. 111743.
[9] See i, figs. 107-109.

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one. The afterbirth was treated in the same way as among the Thompson.[1]

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TWINS.—Restrictions regarding twins were not as strict as among the Thompson. They resembled more those of the Shuswap. Many families had no special observances for twins. Some of the Similkameen who had twins lived apart from other people, and went through all the "twin" ceremonies customary among the Thompson.[2]

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CARRIERS.—The board carrier and the carrying bag were universally used. Board carriers were of the same general types as those of the Thompson. Some boards were low or short, not much, if any, longer than the height of the infant; while some others were high, from about a quarter to a third of the board being above the child's head. Board carriers were of three general shapes at the head. One kind was rounded;[3] a second kind had an angular top;[4] and the third kind had an extension above the top, sometimes called a "head," from 15 to 30 cm. high, which served as a handle. This projection was carved in different shapes, round forms predominating.[5] Board carriers with square or almost square tops are said to have been common only among the Lake tribe. The bags attached to the boards were of dressed skin, and of the same styles as those used by the Thompson. The most common kind was loose except at the shoulders or head, where it was fastened to the board. The lacing was not in the bag itself, but consisted of a wide strap passing through loops in the side of the board.[6] Carriers with a narrow headboard projecting outward from near the head of the backboard were common except among the Lake, who, it seems, did not use this style. Hoops on board carriers were universal, at least during the last three or four generations. As a rule, the hoop was separate from the bag and was adjusted with strings, as among the Thompson. Most Thompson carriers had two strings stretching from the top of the board to the hoop around which they were twisted, the opposite ends being fastened near the foot of the carrier. By manipulation of these strings the hoop was lowered or raised as required. An old style, sometimes used by Okanagon and Lake, had the hood or upper part of the bag stitched to the hoop, doing away with the necessity of head strings, foot strings only being required. (Fig. 19.) The Lake tribe say that long ago some of their carriers had low hoops to which the hood of the bag was stitched or fastened, other carriers had very high hoops unattached to the hood, and some carriers had no hoops at all. Boards with handholes at the sides were in use, and in later times this kind almost entirely superseded those with handles at the top. They are said to be more convenient for lifting and carrying. Babies were wrapped

[1] *a*, p. 334.
[2] *a*, pp. 310, 311.
[3] See Thompson, *a*, fig. 281; Shuswap, *c*, fig. 251 *a*.
[4] See Shuswap, *c*, fig. 251 *b*, *d*.
[5] See Thompson, *a*, fig. 281 *b*.
[6] See Thompson, *a*, fig. 283.

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854 in soft robes of fawn skin, rabbit skin, lynx skin, etc. Bedding consisted of shredded bark, grass, and occasionally down of plants. Among the Sanpoil the bedding for bark carriers consisted generally of bulrush down or duck's down; but dry grass and finely teased bark were sometimes used. The Similkameen, Lake, and Colville claim that they used only boards; no bark carriers. The Okanagon say that they have always used board carriers, but that long ago a few families also used bark carriers for very young infants. These were simply beds used in the lodge, and not for carrying purposes. When the child had to be carried a board was used. The Nespelim and Sanpoil say that very long ago bark carriers were used entirely, or almost entirely, by them. The shapes of these were similar to the forms of bark carriers of the Thompson. The most ancient kind were very deep and had no lacings and hoops. The baby was fastened in with a long band of dressed skin, or sometimes a rope, which was lashed round the carrier. A few had large loops on the sides, through which the lashing passed, as in some board carriers;[7] but this is thought to be more modern than the simple lashing around the outside of the carrier. Later, shallow bark carriers with hoops were often used. The deep carriers did not require hoops. About six or seven generations ago boards came into use and within a short time became quite common. The first kind adopted consisted of a simple board, in most cases reaching to the neck of the infant. The child, wrapped in a fur robe which came over its head, was strapped on the board by a lashing round and round, as in the oldest bark carriers. Later it became common to fasten flaps of skin to the sides of the board, which laced in front over the infant. Infants were also placed in skin bags and lashed to the board. Later the backs of these bags were frequently stitched to the board, and thus became a permanent attachment of the latter. The front of the bag was fastened with a lacing. Still later, hoops came into use to spread the hood of the bag or to hold the carrier covering—a small, light robe or a skin—off the child's face. This top covering was used to shade the child's face when it slept, to cover it when mosquitoes and flies were abundant, and to protect it against cold and wind when traveling. For a long

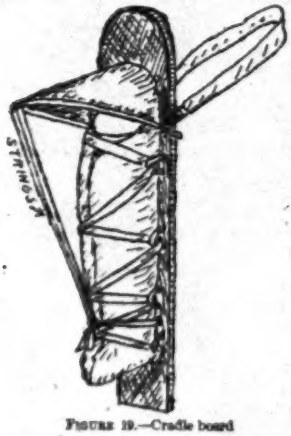

FIGURE 19.—Cradle board

[7] See Thompson, a, p. 367, fig. 261.

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time after board carriers had come into full use bark carriers were retained by many families as beds for young babies in the lodges. When the mother returned from a journey the baby was taken off the board and placed in the bark basket. Drains made of various kinds of bark, sometimes of hide and rarely of wood, were used with bark carriers, especially for male infants. Shorter drains were also common with board carriers. I did not learn whether hammocks were used. It seems that no carriers made of rods woven together, and none of basketry, were made by any of the tribes. A few were made of stiff hide, when bark or boards were difficult to obtain. When a child had outgrown the bark and board carriers, carrying bags similar to those of the Thompson were used by all the tribes. It seems that the kind most common among the Sanpoil was of dressed skin, fawn skin, and sometimes bear skin. It opened at the shoulders or sides, had two straps which passed between the infant's legs, and an attached carrying-strap.[8] A kind used by the Similkameen, and also to a slight extent by the Okanagon, but probably not by the other tribes, was like the bags attached to board carriers. All had a lacing up the front, and an attached tump line. Some were stiffened at the back with a piece of hide or stiff dressed skin the full length of the bag. The foot parts of many bags were gathered up like the toe of a round-toed moccasin, either by stitching or with a draw string. The hood, or upper part of the bag above the lacing, was sometimes fixed in the same way. Occasionally the hood was stiffened or expanded with a light hoop sewed to the edge. The hood parts of some bags were large and projected forward considerably over the child's head.

Navel-string pouches were used by all the tribes, and were generally attached to the carrier. Instead of making a navel-string pouch and attaching it to the carrier the mother might also wrap up the navel string and hide it in a bag which she kept herself. Some of the Okanagon attached the pouch to the head of the carrier.

HEAD DEFORMATION.—No head flattening was practiced, but some people think that the carrier board had the effect of shortening the heads of infants, as infants were always laid on their backs and hard pillows were often used. Soft pillows of skin stuffed with feathers or down were used by all careful mothers.

FOSTERING OF CHILDREN.—Fostering of children was quite common. People who had many children gave some to friends and relatives to rear as their own children. Some of these children later returned to their parents, while others remained forever with their foster parents.

EDUCATION.—Much attention was paid to the education of children. They were seldom beaten by their parents. Generally the

[8] Ottawa Museum, Nos. 147, 149-151.

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861 elders of each family admonished and instructed the children. The father, uncles, and grandfathers instructed the boys, and the mother, aunts, and grandmothers, the girls. Elder brothers and sisters also helped in the instruction of the juniors.

The ordeal of whipping the children was practiced in the wintertime, at least by the Okanagon and Similkameen. It was particularly common among the latter.

782 881 PUBERTY.—At puberty both sexes underwent a training similar to that customary among the Thompson, but seemingly less full. They washed and bathed in running water at least once a day. Girls prayed to the Day Dawn each morning, and rubbed their bodies with fir boughs when bathing to make themselves strong. The ceremonies performed by girls for making their bodies pure and clean, and those connected with fir branches and bathing, at least among the Similkameen and Okanagon, were the same as among the Thompson. A story is related in Similkameen of a poor orphan girl who performed no ceremonies of purification. She was devoured by lice near a little creek below Ashnola, and the place takes its name from this incident. Some people point out a little mound there as her grave. A common practice of girls was to make circles of stones. Sometimes other figures were made, such as squares, oblongs, diamonds, and crosses. Some circles were quite small, while others were from 1½ to 2 meters in diameter. In some circles the stones were put quite close together and in others some distance apart. Most stones were rather flat, light-colored, smooth, waterworn bowlders, weighing from 3 to 6 pounds; but different circles varied considerably in the size of the stones used. The circles were made on the ground or on the tops of flat bowlders, and often the girls carried the stones from a considerable distance, meanwhile praying that in after years their bodies might be strong and capable of carrying heavy burdens with ease. It is said that each stone represented a wish or prayer of the girl. Stones placed in the center or in pairs inside the circle represented special prayers. Some Similkameen say that the stones represented wishes, prayers, and offerings. Those representing prayers were generally placed down in the eastern part of the ring. Sometimes the girl sat down in the middle, and placed the stones down one at a time all round her, following the sun's course. As she placed each one down she made a prayer, stating what each was a token of.[9] As a rule a circle was not completed in one night, but the girl added stones from time to time. The hard and enduring nature of the stones was sometimes mentioned in prayers, the girls asking that their bodies be as strong and enduring as

[9] Compare custom of Thompson, Okanagon, Shuswap, Kutenai, and probably other tribes, of making offerings of stones at certain places. Prayers were made at the same time to the deity of the place, asking for good luck in hunting, good weather, prevention from harm. Each person placed down a stone, and passers-by did the same, so that heaps of small stones were formed.

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these stones. As a rule the circles were made within sight of trails. Occasionally some of the stones were painted red all over or with figures in red paint. In 1907 I saw in the canyon of Similkameen River many remains of stone circles made by girls on the top of flat bowlders, which are very numerous along parts of the trail The sides of many bowlders at this place are painted. 782 881

It seems that adolescents of some families in all the tribes used scratchers, paint scratchers, drinking tubes, and whistles, as among the Thompson, while those of other families did not use them.

Boys went through a prolonged period of sweat bathing and training, for the acquisition of guardian spirits, for increasing the 776 881 532

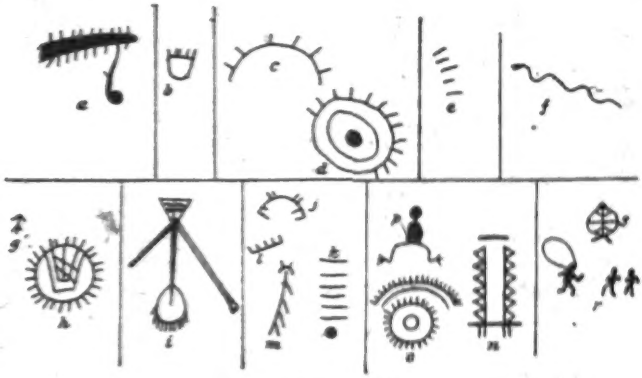

FIGURE 20.—Rock paintings

a, b. From a bowlder near Ashnola; *a*, said to represent some natural feature of the country; *b*, black bear; *c, d*, said to represent some natural feature of the country; short lines, trees; *e*, probably a vomit of fir needles; *f*, snake. *g, h.* From Tlim near Kamloops; *g*, fir branch; *h*, said to be the sun or a lake surrounded by trees with a projecting bluff. *i–p.* On a cliff at the Forks (explanations uncertain); *i*, a guardian spirit; *k*, probably a vomit of fir branches; *l, m*, fir branch with needles plucked from one side; *n*, ranges of mountains with valley in between; *o*, sun or lake surrounded by trees; *p*, toad. *r, s.* On a cliff on the east side of Okanagon Lake, Penticton and Mission; *r*, meeting of several persons, the one with a circle a guardian spirit; *s*, unknown.

litheness and strength of the body, and gaining proficiency in marksmanship, games, hunting, and other occupations. Songs were generally acquired in conjunction with the guardian spirit. 776 881

In connection with the training period, adolescents of both sexes made records of remarkable dreams, pictures of what they desired or what they had seen, and events connected with their training. These records were made with red paint on bowlders or cliffs, wherever the surface was suitable. (Figs. 20–24.) Rock paintings in their territory are plentiful; but I heard of no petroglyphs, except that sometimes figures of various kinds were incised in hard clay. Rock paintings were made also by adults as records of notable dreams, and more 532 787 881

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rarely of incidents in their lives. Pictures were also cut into the bark of trees, and some were burned into the wood of trees. (Fig. 25.)

Flutes of wood and long bone whistles were worn on a string around the neck, and were used by young men at puberty, and later, for

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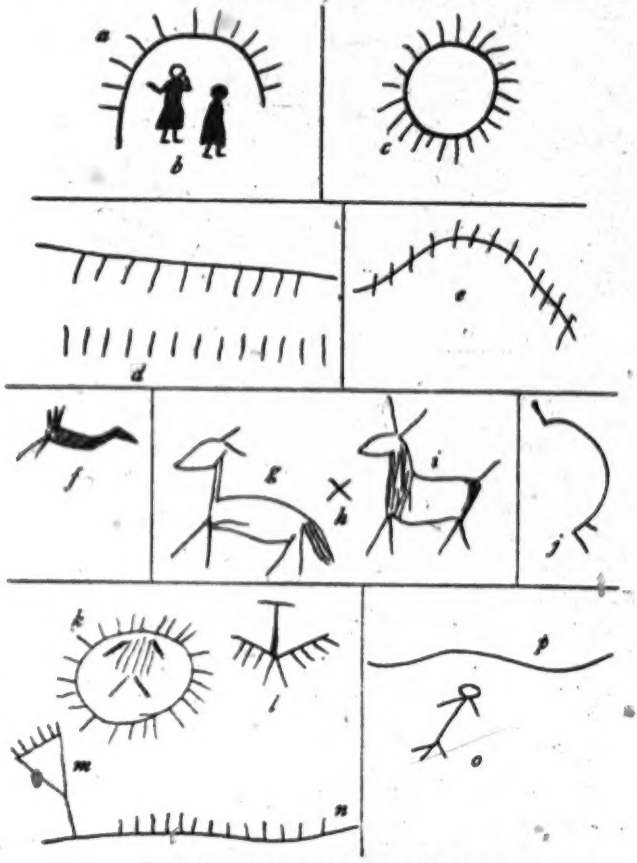

FIGURE 21.—Rock paintings, Similkameen Valley

a–d, On bowlders 17½ and 18 miles below Princeton; a, sun on hill with trees; b, people; c, the sun; d, a count of fir needles; e, a hill with trees; f, a bird; g, a horse; h, horse trails; i, deer; j, rainbow; k, sun or earth with trees, l, m, n, visions of an adolescent, meaning doubtful; o, p, an animal near a trail.

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imitating the notes of birds and for serenading girls to whom they took a fancy.

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At a place called "Standing Rock" (or "where the stone sticks out") in Similkameen Valley, youths undergoing their training con-

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gregated to test themselves. A large, steep rock about 7 meters high rises abruptly near the trail at this place. The young men tried to run up to the top along the sloping side and then slide down. A man 881

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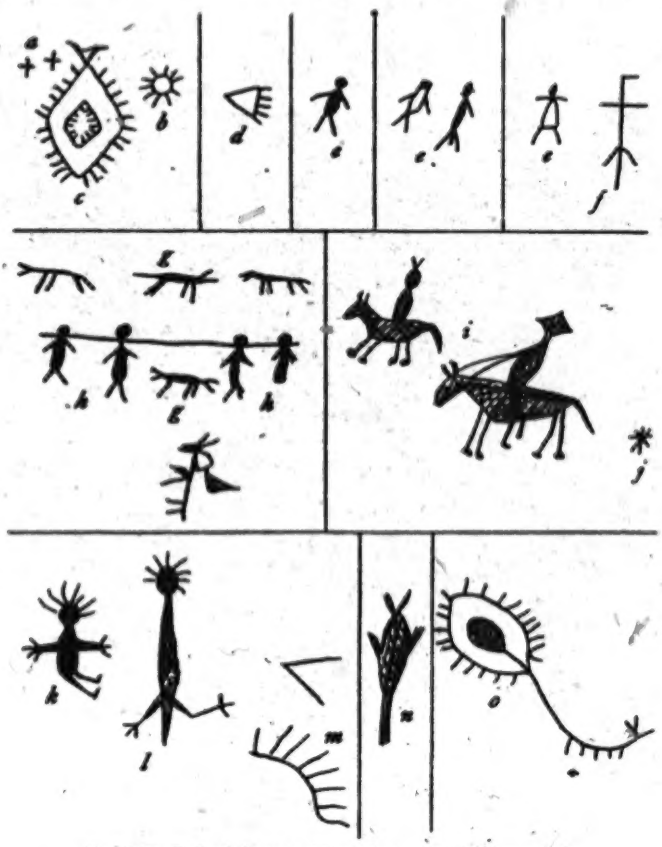

FIGURE 32.—Rock paintings on a cliff near Tentcawi'xa, Similkameen Valley
a, Stars; b, sun; c, lake with trees, island with trees in the middle; d, grizzly bear; e, men; f, eagle; g, dogs or other animals with open mouths; h, people; i, men on horseback; j, star; k, l, men with feather headdresses; m, unfinished matting; n, a bird; o, stream running out of a lake with an island.

called *Kwɛltē'sqɛt* ("red cloud" or "emptying cloud") is the only one now living who has accomplished this feat. 881

Throwing, lifting, and carrying heavy stones were practiced to gain strength. Boys prayed that they might become strong. Boys

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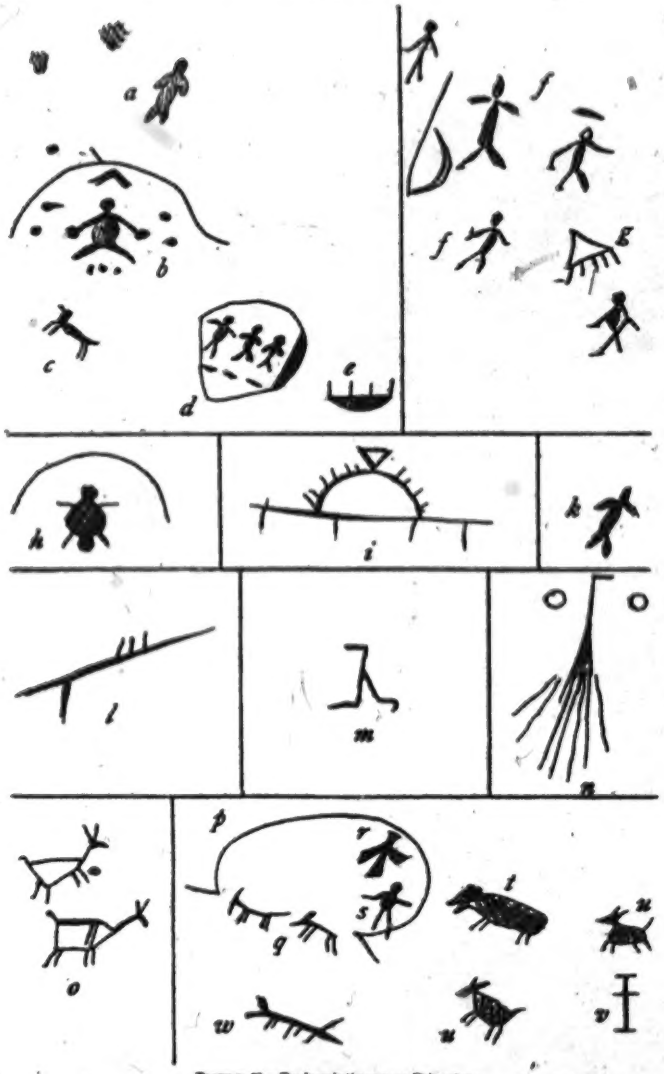

FIGURE 28.—Rock paintings near Princeton

a-e. On a cliff 19 miles below Princeton; *a*, man; *b*, doubtful; *c*, an animal running; *d*, three men walking; *e*, grizzly bear. *f-o*. On bowlders near the preceding; *f-e*, on a cliff near the preceding; *f*, men walking; *g*, grizzly bear; *h*, beaver in his house; *i*, rising sun and earth line; *k*, man; *l*, *m*, doubtful; *n*, probably eagle and stars; *o*, deer or sheep; *p*, probably a corral for game; *q*, animals at the entrance; *r*, bird, probably guardian spirit of the man; *s*, man; *t*, bear; *u*, deer; *v*, an animal, head and forelegs; *w*, doubtful.

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at puberty are said to have practiced throwing stones to make their arms strong. Small stones were thrown at marks, and some lads became so expert that they seldom missed. They could kill small game with stones almost every time they tried. 881

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FIGURE 24.—Rock paintings

a-k. Found on bowlder 18 miles below Princeton; a eagles; b, wolf or coyote; c, bear's tracks; d, moon; e, person on horseback; f, person; g, doubtful; h, moon; i, animal; j, grizzly bear tracks; k, trail. l-o. On a bowlder about 19 miles below Princeton; l, eagle; m, sun or pond surrounded by trees; n, snake; o, man meeting a deer. p-x. On a cliff and in a cave near Tent'owi'xa, Similkameen Valley; p, man; q, animals; r, fir branch; s, animal; t, insects; u, grizzly bear; v, four quarters; w, eagle; x, an insect or a vision.

MARRIAGE.—As among the Thompson, there were marriages by betrothal, placing down of gifts, and by touching. Elopements also occurred. Many marriages were arranged by "go-betweens," 583

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583 generally relatives of one or both families; sometimes by one or more of the parents directly, and occasionally by the chief of the band. A direct form of proposal appears to have been fairly common among the Similkameen and Okanagon, the young man going directly to the girl in her lodge and, in the presence of her father, saying to her, "I take you for my wife." The girl's parents and relatives then considered the proposition, and the girl was also asked what she thought about it. If she herself or the parents refused, the suitor was generally rejected. If all agreed, he was accepted, and when next he or his parents called they were informed of the decision. His relatives then announced what presents were to be given to the girl's parents, and if they were satisfied the match was arranged.

There appears to have been no "conducting" ceremony (*okaud'if*),[10] and, on the whole, marriage ceremonies seem to have been simpler than those of the Thompson.

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FIGURE 38.—Figures incised in bark of trees
a, Girl; b, man; c, perhaps ribs; d, woman; e, perhaps an animal; f, perhaps a woman's cap.

841 CUSTOMS REGARDING WOMEN.—The same restrictions were imposed upon menstruating women as among the Thompson. During menstruation women lived apart from the other people, occupying a semi-underground lodge in the winter and a rude shelter or a half tent[11] of mats in the summer. In the mountains, when people were hunting, a shelter of brush and bark under a large tree had to suffice.

764 DEATH AND BURIAL.—Bodies were generally interred, graves being dug in sandy places. Edges of benches, terraces, and sandy mounds were usually chosen. Rock-slide burials were common in places where slopes of slide rock abounded. Heaps of rocks were placed over graves, especially over shallow graves. Deeper graves were often surrounded by a circle of rocks. A slender pole was generally erected at the head of the grave. Among the Okanagon canoes were sometimes hauled up on top of the grave. In 1904 I saw fragments of canoes lying on old graves near Ashnola, Similkameen.

[10] See Thompson, c, p. 332. [11] See p. 288.

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A few grave effigies were used in Similkameen, especially from Keremeous down, and among the Lower Okanagon. It seems that the custom of erecting effigies and depositing canoes was more or less common in the western part of the interior Salishan country, as far east as a line following Columbia River from The Dalles north to the Thompson and Lillooet. The custom may be due to Coast or Lower Columbia influence. It seems that no tents or houses were erected over graves. Fences and crosses at graves are quite modern. Bodies were flexed, wrapped in matting or occasionally in robes, and generally buried on the side. I did not hear of tying bodies to the trunks of trees—a custom which has been reported for the Lower Okanagon. Bodies were never burned.

There were fewer restrictions on handling corpses than among the Thompson. In Okanagon and Similkameen there is a "paying" ceremony, as among the Thompson. This takes place about a year after death. The burial expenses and all debts of the deceased are then paid. It is not certain that this custom is ancient. The property of a deceased person was divided among the relatives shortly after death. Widows and widowers cut their hair and were subject to the same restrictions as among the Thompson. They washed and prayed and wore old clothes.

A noted Similkameen chief called *Skeú's* is buried near the "Standing Rock," mentioned on page 284. When dying, he told the people to bury him near the trail at this place, so that his children might see him as they passed to and fro.

XII. RELIGION

CONCEPT OF THE WORLD.—The ideas of the Okanagon tribes regarding the world, the creation, and all their religious beliefs agree very closely with those of the Thompson. The Okanagon claim that the earth was made by the "father mystery" or "great mystery"—a mysterious power with masculine attributes, who seems to be the same personage as the "Old One" or "Ancient One" of mythology. When he traveled on earth he assumed the form of a venerable-looking old man. Some people say that he was light skinned and had a long white beard. This deity was also called "Chief," "Chief Above," "Great Chief," and "Mystery Above." According to some, the power of the "Great Mystery" was everywhere and pervaded everything. Thus he was near and far and all around; but the main source of power came from above, and therefore it was believed that he lived in the upper world or in the sun. Others say that the "Great Mystery" or "Chief" was like a man, but that he had unlimited power, and lived in the heavens or on the highest mountains, or beyond the earth. He was the creator and arranger of the world. He had always been and always would be. All life sprang from him.

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773 His influence was always good and unselfish. He was not a god that afflicted people. The world we live in was made by him for his pleasure and satisfaction, and to fill a gap in the great waters. It was like a woman. The "Great Mystery" fructified the earth in some way; and from this union sprang the first people and everything on earth that has life. He said that everything on earth should be subordinate to the people, and everything would be for their use, as they were his children; and all the people should have equal rights in everything, and would share alike. This is why all food was shared among the people, and no one thought of debarring any one else from access to anything required for life. Later some things in the world became detrimental to the welfare of the people, who therefore could neither increase nor progress. Thereupon the "Great Mystery" sent Coyote to teach the people certain arts, to introduce salmon, to make fishing places on the main river, to transform into rocks and into animals with minor powers certain powerful semihuman beings who preyed on the people. According to some, Coyote also established the seasons. He reduced the powers of the game and gave it its habitat so that people were able to obtain food.

MYTHOLOGY.—The mythology of all the Okanagon tribes centers around Coyote, who is their great culture hero. Many Okanagon and Thompson mythological tales are almost identical.[1] Some mythological traditions are localized. Certain places are named from transformations related in myths. Thus there is a place called "Coyote's Penis" near Penticton; and a little farther to the south, near the head of Lac du Chien, is a mound called "Coyote's Underground Lodge." A pyramid of clay and stone near the Forks of Keremeous Creek is also called "Coyote's Penis."

776 VARIOUS SUPERNATURAL BEINGS.—Dwarfs, giants, and ghosts were believed in, as among the Thompson, and the same kinds of stories are related regarding them. There were also many "land and water mysteries." As among the Thompson, some of them were propitiated by offerings. If a stranger bathes or swims in a lake for the first time without propitiating it, the lake will resent it. If a good lake, it will merely show its displeasure by a squall. If a bad lake, it will bewitch the person, so that he will become sick or die.

Thunder is made by a bird; and the sun, moon, and stars are transformed mythical beings.

771 PRAYERS AND OBSERVANCES.—The prayers and observances of the
796 Okanagon seem to have corresponded almost exactly to those of the Thompson. Beliefs regarding the mysterious powers inherent in animals, plants, and stones, also were the same. As among the Thompson, a "first-fruits" ceremony was observed in every band

[1] See Folk Tales of Salishan and Sahaptin Tribes, Memoirs Amer. Folk-lore Society, vol. II, pp. 65-100; also Hill-Tout, Ethnology of the Okanaken, Anthrop. Institute, vol. 41, pp. 135, 141-161.

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before the berries were to be picked. An offering of ripe berries on a bark tray was made by the chief of the band to the "Great Mystery" who dwelt above everywhere; therefore the tray was held out to the four points of the compass, beginning with the east. After the prayers the people danced, making signs with their hands as if drawing inspiration from above, and giving thanks to above, in very much the same way as they did in the religious dance. In some places an offering of the first roots was made in like manner, and a first tobacco ceremony was also in vogue.[1]

Prayers were offered and dances performed to bring rain or snow and warm winds, and also to cause storms, rain and snow to cease. In some cases these observances and dances were led by the chief and sometimes by shamans who had special powers.

When any sickness was upon the people, or if more deaths had occurred than usual, shamans were asked to "drive the sickness away" and to "clean up the earth."

Animals, especially large game, were treated with great respect, and spoken of deferentially. When a bear was killed a mourning song was sung, called the "bear song." Usually the hunter did not paint his face, as was the custom among the Thompson. Afterwards the bear's skull was elevated on the top of a long pole stuck in the ground either as a mark of respect or to keep off defiling influences. Bears and beavers could always hear what people said.

Game animals, the weather, the earth, the sweat-house spirit, and guardian spirits were prayed to by hunters when on hunting trips. If game were scarce or hard to get, a shaman, or a man who had the particular kind of game as his guardian, was asked to placate the animals. He sang his song and drew the animals near, or he told the people when and where to go hunting. Some men caused snow to fall and the weather to turn cold in order to assist hunting.

Adolescents prayed chiefly to the Day Dawn, and many warriors prayed principally to the sun. Prayers and offerings were made to deities or powers inhabiting certain localities.

The Nespelim chief told me that about 1770, when his grandmother was a very young girl, a shower of dry dust fell over the country. It covered the land to a depth of from 3 to 4 inches and was like a white dust. It is said that this shower of volcanic ash fell over a large area, including part of the Wallawalla country. The people were much alarmed at this phenomenon and were afraid it prognosticated evil. They beat drums and sang, and for a time held the "praying" dance almost day and night. They prayed to the "dry snow," called it "Chief" and "Mystery," and asked it to explain itself and tell why it came. The people danced a great deal all summer, and in large measure neglected their usual work. They

[1] See Thompson, *a*, pp. 340, 350.

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put up only small stores of berries, roots, salmon, and dried meat; and consequently the following winter, which happened to be rather long and severe, they ran out of supplies. A few of the old people died of starvation and others became so weak that they could not hunt.

775 THE SOUL.—The Okanagon held the same beliefs regarding the soul as the Thompson. The dead go to a land believed by some to be in the west, beyond the great mountains where the sun sets. Others believed that the land of shades was away south beyond the mouths of the great rivers. The trail of the dead went underground in the darkness for a long distance, then it ascended, and emerged in the spirit world, which was beyond the earth and very light. People lived there, following almost the same pursuits as on earth, but they had an easier and much more pleasant time. According to some, no quarreling, ill feeling, sickness, or warfare existed there.

776 GUARDIAN SPIRITS.—Guardian spirits were the same in character as among the Thompson, and acquired in the same way.

756 SHAMANS.—Shamans appear to have been like those of the Thompson, about the only difference being that when treating the sick as a rule they did not dance or use masks. They sang their "medicine" songs and laid on hands. Painting was also resorted to, advice received in dreams was followed, and names of people were sometimes changed. Witchcraft was practiced almost exclusively by shamans.

I heard of no real prophets, excepting a Thompson woman from Nicola, who traveled in Similkameen and Okanagon, telling the people about the spirit land, and also relating how the coming of whites would result in the destruction of the Indians. She prophesied the stealing of the Indian's lands and the destruction of the game by the whites, and stated that they would destroy the Indian while pretending to benefit him. She invited the Indians to join in a great war against the whites to drive them out. Even if the Indians were all killed in this war it would be better than being reduced to the conditions they would have to endure, once the whites became dominant. She also advised the Indians to retain their old customs and not to adopt any of the white man's ways, which were as poison to the Indians. She claimed to be arrow and bullet proof, like the greatest warriors who led in battle. She did not require to wield weapons herself; but if the Indians would follow her, they would be successful in arms against the whites. Being a woman, her war propaganda secured but little following. She sang war songs at her meetings. A year or two afterwards, about 1850, she died suddenly.

535 DANCES.—Probably the four chief dances among the Okanagon tribes were the war dance, the scalp dance, the guardian-spirit dance, and the religious dance. The last-mentioned was in every way like that of the Thompson. In each place it was under the direction of

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one or two chiefs. Prayers were offered to the "Chief Above" and food was distributed at the dances.

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The war dance was preparatory to going to war, and sometimes parts of it were like a mimic battle. A dance with special war songs, in vogue among Indians farther south and east, was held by them before going on horse-stealing raids. It was also performed by the Okanagon tribes when individuals and small numbers of young men desired to go on an expedition for adventure, war, or plunder. Young men obtained war practice on these expeditions, and sought for a chance to distinguish themselves. The number of men in these parties varied from 1 to 10 or more.

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The scalp dance consisted of a procession and singing, followed by a dance similar to the war dance. At intervals the warriors recounted their exploits. The scalps were given to women, who carried them on the ends of spears and poles in the procession; and women took the most prominent part in the dancing, some of them being dressed like warriors. A feast often followed the scalp dance.

As among the Thompson, the women of the Okanagon, of Okanagon Lake and River, and possibly the tribes farther south, danced while the men were on the warpath.

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In the guardian-spirit dance each person sang the song he had received during his puberty training, showed his powers, and imitated his guardian spirit by cry and gesture while dancing.

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The "touching" or marriage dance for young people was often held in conjunction with the "praying" dance. It seems to have been the same as among the Thompson.

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A sun dance was performed at the solstices, the greatest one being held about midwinter. Among the Okanagon division the women, during the absence of a war party, performed the same dance as that used on such occasions by the Thompson.

The dances called *sllei* by the Thompson were performed at festivals and danced by both sexes. Each person danced by himself and often remained almost stationary. Most of the dance movements were made by the swaying of the body and movements of the hands.

XIII. MEDICINES AND CURRENT BELIEFS

757

MEDICINES.—I heard of the use of the following plants (other than food plants) for medicinal and other purposes:

Yarrow (*Achillea millefolium* L.), a decoction used as a medicine for sore eyes and for other purposes, as among the Thompson.

Lupin (*Lupinus polyphyllus?*), a decoction used as a kind of tonic.

Wild geranium (*Geranium incisum* Nutt.), used for sore lips. A leaf is held between the lips for several hours. It is said to cure in one day.

Mullein (*Verbascum thapsus*), a decoction drunk for consumption. The use of the plant is modern.

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757 *Penstemon douglasii*, a decoction used as a medicine.

Mint (*Mentha borealis*), decoction used as a medicine.

Rock cress (*Arabis drummondii* Gray), decoction drunk for cure of gonorrhea.

Quaking asp (*Populus tremuloides* Michx.), decoction of rootlets and stems drunk for syphilis.

Shepherdia canadensis Nutt., decoction of twigs drunk as a tonic for the stomach and a mild physic.

Hellebore (*Veratrum viride*), known as a poison. The root is dried and powdered and used as a snuff for colds. It produces sneezing. The use of this plant is limited and may be modern.

Aconitum delphinifolium, used as a medicine, and the flowers used as a paint.

Philadelphus lewisii; Okanogan name *us'ɬaɯaɬxlp;* Thompson name, *us'ɬaɯɬp;* leaves used as a soap for washing.

Gilia aggregata; Okanogan name, *ɬaɬalaukt'ps;* decoction used as an eye wash, also as a head and face wash by adolescent girls to improve the skin and hair, in the same way as *Linum perenne* among the Thompson. *Gilia aggregata* is plentiful in Similkameen but does not grow in the Thompson country proper. It is called "red raven's foot scales" by the Thompson.

Nicotiana attenuata Torr., used as a head wash and for dandruff, as among the Thompson; also used for smoking.

Sagebrush (*Artemisia tridentata* Nutt.; Okanogan name, *kelkelxmasl'i;* Thompson name, *kā'uku*), used as a medicine for colds.

Labrador tea (*Ledum groenlandicum;* Okanogan name, *xotlemilp;* Thompson name, *ka'tea*), decoction drunk as a tonic.

Juniper (*Juniperus virginiana* L.), used for fumigation.

Wolf moss (*Evernia vulpina;* Okanogan name, *kuarē'uk;* Thompson name, *kelomt'ka*, also *kwalē'uk*), used as a medicine as well as a dye and paint.

Indian hemp (*Apocynum cannabinum*), used as a medicine as well as a plant furnishing fiber.

Dogbane (*Apocynum androsaemifolium*), used as a medicine as well as a plant furnishing fiber.

The Okanagon used a great many plants for medicinal and other purposes, but I had no time to make a collection or to inquire into the subject fully.

826 CURRENT BELIEFS.—Some of the current beliefs of the Okanagon
827 and Sanpoil are the same as those of the Thompson. Sneezing signifies that a person, probably a woman, is talking of you or mentioning your name.[1] The same belief is held regarding black lizards following persons as among the Thompson. Michel Revais said that this belief was current among the tribes in the interior of Oregon, but not among the Salish east of Columbia River; i. e., the Flathead, Coeur d'Alêne, and Colville.

[1] See Thompson (2) p. 373.